Sahih Musnad al-Imam al-Azam Abu Hanifah

200 Authenticated Hadith with Critical Introduction and Commentary

Collected and Edited with Commentary by
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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah, bestow Your favour upon Muhammad ﷺ and upon the family of Muhammad ﷺ , as You bestowed Your favour upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

O Allah, bestow Your blessing upon Muhammad ﷺ and upon the family of Muhammad ﷺ , as You bestowed Your blessing upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

Dedicated to

Imām al-Aʿẓam Abū Ḥanīfah al-Nuʿmān ibn Thābit
(raḥimahu Allāh)

The Greatest Imam — whose juristic insight shaped the intellectual architecture of the Ummah, whose discipline anchored law to revelation, and upon whose scholarship generations have relied in matters of fiqh. Through his legacy, we continue to learn the Qur'an and the Sunnah of the Messenger of Allah ﷺ with clarity, coherence, and method.

And to my Shaykh

Shaykh al-Islām Muḥammad Zāhid al-Kawtharī
(raḥimahu Allāh)

The steadfast defender of the tradition, the final scholarly light of the Ottoman era, whose pen restored balance to history and whose courage shielded the honour of the Imām al-Aʿẓam from distortion.

O Allah, have mercy upon them, elevate their ranks among the righteous, and join us with them in the company of the scholars, the truthful, and the martyrs. Make this work a humble service to their legacy and a source of benefit for the Ummah of Muḥammad ﷺ. Āmīn.

“All people are dependent on Abū Ḥanīfah in the field of jurisprudence (*Fiqh*).”

Imam al-Shāfiʿī

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Section 1 — Why This Book Was Written

This book was written in defence of the Greatest Imam, Abū Ḥanīfah al-Nuʿmān (رحمه الله), against a persistent slander: **the claim that he was "weak in ḥadīth," that his school was built on opinion divorced from Prophetic proof, or that he lacked meaningful access to the Sunnah.** These allegations are not new; they have been repeated across centuries—sometimes through misunderstanding, sometimes through sectarian rivalry, and sometimes through judging the earliest scholars by rules that were only invented centuries later.

The core aim of this work is therefore twofold. First, it curates a substantial body of Prophetic narrations transmitted through chains associated with Imam Abū Ḥanīfah, demonstrating—through primary material rather than assertion—that the Imam stood within a living ḥadīth culture and transmitted the Sunnah through recognised routes. Second, it clarifies a crucial distinction often overlooked in polemics: **possessing vast ḥadīth knowledge is not identical to publicly narrating large quantities, and the role of a jurist who filters reports for legal application is not the same as that of a compiler whose aim is maximum collection.** Imam Abū Ḥanīfah's legacy is that of a scholar who combined transmission with disciplined legal analysis, treating the Sunnah as guidance to be implemented with precision.

This work also addresses a commonly repeated but historically unfounded claim: that Imam Abū Ḥanīfah "only knew a handful of ḥadīths," sometimes reduced to the dismissive "17 ḥadīths" assertion. Traditional scholarship, including major authorities like al-Dhahabi and Ibn Ḥajar, rejects this outright, as it contradicts the Imam's recognised standing as a mujtahid and ignores the testimony of early authorities regarding his learning, his teachers, his students, and the transmission networks of Kūfa. **His caution in narration and his strict criteria in legal usage were at times misinterpreted—then and now—as a lack of material, when in reality they reflect a profound sense of**

responsibility: to narrate less, but with greater care, and to build law upon what was strongest and most reliable.

It must also be noted that this collection is not intended to be exhaustive. It is a curated selection chosen to be useful, readable, and defensible—highlighting the Imam's hadith connections, the early Kūfan tradition, and the types of narrations preserved through his routes. Beyond what is included here, Imam Abū Ḥanīfah's engagement with the Sunnah is far broader than any single volume can capture, shaped by the Qur'an, transmitted reports, the practice of the Companions, and the inherited juristic discipline of the Iraqi school.

Finally, this project serves a practical purpose: to benefit the Ummah through a coherent Arabic-and-English presentation of Prophetic guidance while restoring balance to the historical understanding of Imam Abū Ḥanīfah. **The reader is not asked to accept a defence as mere rhetoric. Rather, the defence is demonstrated through the material of the Sunnah itself**—presented with chains, references, and concise commentary that illuminate the Imam's place within the hadith tradition.

Section 2 — The Scale of His Hadith Knowledge: Between Transmission and Selectivity

Any serious discussion of Imam Abū Ḥanīfah's relationship to ḥadīth must begin with a sober examination of what the early sources actually report regarding the extent of his knowledge. Contrary to modern disparaging accounts, the historical record does not describe a man lacking in narrations, but a scholar who possessed a vast body of transmitted material and exercised deliberate restraint in what he chose to publicly narrate or employ in legal derivation.

Estimates of His Hadith Corpus

Classical reports vary in number, but the scale itself is revealing:
• Some reports state that Imam Abū Ḥanīfah referred to over seventy thousand narrations in his teaching circles, selecting approximately forty thousand into what became known as *Kitāb al-Āthār*.
• His student Ḥasan ibn Ziyād reported that the Imam narrated approximately four thousand ḥadīths, half through Ḥammād ibn Abī Sulaymān and the remainder through other scholars.
• He is reported to have said: "I possess chests of ḥadīths; I have only taken from them that which is most beneficial."
• Early scholarly observations regarding the rank of a mujtahid muṭlaq indicate mastery over hundreds of thousands of narrations—often cited in the range of 400,000 to 500,000, including variants, chains, and Companion reports.

Far from being contradictory, these figures demonstrate the sophisticated hierarchy of the Imam's methodology. While he possessed an encyclopedic command over the hundreds of thousands of reports required of a *mujtahid muṭlaq*, his public transmission was an act of high-level distillation.

He moved within a vast Hadith universe, yet his commitment to the legal integrity of the Sunnah meant he was not a mere collector, but a **master-critic**. By narrating a core corpus of thousands from a known reservoir of half a million, the Imam signalled that the authority of the Hanafi school was not built on the quantity of reports, but on the **unrivalled quality** and legal precision of the narrations he chose to validate.

What remains constant across all reports is unmistakable: Imam Abū Ḥanīfah's legal vision was informed by a staggering breadth of tradition—an oceanic knowledge that he mastered long before he ever chose to speak.

The House Filled with Hadith

Among the reports preserved in the biographical literature is a striking account illustrating the breadth of his engagement with ḥadīth.

It is related that Yaḥyā ibn Naṣr once visited the home of the Imam and observed shelves filled with written materials. When he asked about them, the Imam replied: ***"These are hadith."*** He then clarified that although he possessed a vast number of narrations, he only transmitted those he deemed most beneficial, most reliable, and most suitable for legal application.

This reflects a defining feature of his methodology:
- Knowledge was not indiscriminately broadcast
- Selection was deliberate and principled
- Transmission was governed by responsibility, not volume

Thus, the early tradition presents not a man deficient in ḥadīth, but one disciplined in its use.

The Physician and the Pharmacist — The Statement of al-Aʿmash

Among the most revealing accounts of the Imam's stature is the well-known exchange with the Kūfan hadith authority Sulaymān ibn Mihrān al-Aʿmash.

When a legal issue was presented, Imam Abū Ḥanīfah responded immediately with a precise ruling. When asked for its basis, he replied by citing the ḥadīth and reciting its chain—back to al-Aʿmash himself.

At this, al-Aʿmash remarked:

"You jurists are the physicians, and we are the pharmacists."

This statement captures the essence of the Hanafi methodology:
- The muḥaddith preserves the material
- The jurist understands its application

The significance of this cannot be overstated. It is a recognition, from a leading hadith authority, that Imam Abū Ḥanīfah did not merely transmit reports—he mastered their legal meaning. This statement, coming from a titan of hadith—who is a primary source for thousands of narrations in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*—serves as a definitive historical proof of two things:

1. **Teacher-Student Dynamic**:
   Al-Aʿmash was a direct teacher of Imam Abū Ḥanīfah, making his praise an expert internal validation of the Imam's mastery over the material he was taught.
2. **The Superiority of Fiqh:**
   It establishes that while the muḥaddith (pharmacist) preserves and supplies the raw medicinal evidence, the faqīh (physician) possesses the specialised insight required to diagnose a situation and prescribe the correct legal "medicine."

This decisively refutes the later caricature that the distinction between Ahl al-Ḥadīth and Ahl al-Raʾy was one of Sunnah versus opinion. Rather, it was a

distinction of function: transmission and preservation on one side, disciplined application on the other.

Thousands Reviewed, Carefully Selected

This work reflects that same principle of disciplined selection. It does not merely reproduce every narration attributed to the Imam, but draws from a wide range of primary sources, including:

- *Musnad Abī Ḥanīfah* in its various transmissions
- *Kitāb al-Āthār*
- The various masānīd of the Imam
- Reports preserved through Abū Yūsuf and Muḥammad al-Shaybānī

From this corpus, narrations were filtered according to clear criteria: presence in the canonical collections, authentication in recognised ḥadīth works, or corroboration through accepted classical authorities. This reinforces the central point of this study: Imam Abū Ḥanīfah's limited public narration was not due to scarcity, but to a deliberate and disciplined selectivity.

Knowledge vs. Narration

The distinction between knowing and narrating must be clearly understood. A scholar may possess vast memorisation yet narrate only what he is absolutely certain of. Indeed, the greater the scholar, the greater the caution.

Imam Abū Ḥanīfah's restraint was not a deficiency—it was a mark of mastery. He did not treat ḥadīth as material to be multiplied, but as evidence to be applied.

He knew far more than he narrated—and narrated only what he was prepared to stand behind in law.

Section 3 — Generational Proximity: The Golden Era and the Power of Short Chains

One of the most decisive facts about Imam Abū Ḥanīfah (80–150 AH) is that he belonged to the generation of the Tābiʿīn—those who directly encountered the Companions of the Prophet ﷺ. This alone fundamentally reshapes how his ḥadīth legacy must be understood.

When comparing Imam Abū Ḥanīfah to later compilers such as Imam al-Bukhārī (d. 256 AH) or Imam Muslim (d. 261 AH), the distinction is not merely one of scholarship, but of an entirely different rank of authority. Imam Abū Ḥanīfah was born within seventy years of the Prophet's ﷺ passing, whereas Imam al-Bukhārī was born nearly two centuries later. The length of the isnād naturally reflects this reality.

The Generational Gap

• Imam Abū Ḥanīfah: Born 80 AH — lived among senior Tābiʿīn and encountered Companions
• Imam al-Bukhārī: Born 194 AH — over a century after Abū Ḥanīfah

This proximity placed Imam Abū Ḥanīfah within what may justifiably be called the Golden Era of transmission—a period in which the Sunnah was not merely preserved in written form, but transmitted through living chains directly connected to the Companions.

The Power of Proximity

Imam Abū Ḥanīfah's era placed him at the heart of the "Golden Age" of transmission, a position that granted him a level of directness later scholars could only admire. While later compilers like al-Bukhārī had to navigate chains containing five, six, or even seven links, Imam Abū Ḥanīfah often stood just two or three links away from the source. In the science of hadith,

every additional link in a chain is a potential point of human error; therefore, Abū Ḥanīfah's earlier placement granted him access to a "purity" of transmission that later generations could only preserve, not replicate.

The Quranic Mandate: The Sābiqūn

This "Power of Proximity" is not just a historical observation; it is a Quranic principle. In **Sūrah al-Wāqiʿah**, Allah (SWT) establishes a spiritual hierarchy that defines the elite of this Ummah:

وَٱلسَّـٰبِقُونَ ٱلسَّـٰبِقُونَ (١٠) أُوْلَـٰٓئِكَ ٱلْمُقَرَّبُونَ (١١) فِى جَنَّـٰتِ ٱلنَّعِيمِ (١٢) ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ (١٣)
وَقَلِيلٌ مِّنَ ٱلْـَٔاخِرِينَ (١٤)

> **"And the Forerunners, the Forerunners—those are the ones brought near [to Allah], in the Gardens of Pleasure. A large company of the former peoples, and a few of the later peoples." (56:10–14)**

From a Hanafi perspective, these verses are foundational. If Allah Himself declares that the ***Sābiqūn*** (the Forerunners) are found in "large companies" among the early generations and are only "few" among the later ones, then the seeker of truth must naturally turn to those who lived when that "large company" was still walking the earth.

Imam Abū Ḥanīfah did not just read about the Sunnah; he inherited it as a living reality. When he arrived on the scholarly scene, the city of Kufa was still vibrating with the legal legacy of **Hazrat Ali ibn Abi Talib** and **Hazrat Abdullah ibn Mas'ud**. For Abū Ḥanīfah, the Sunnah was not a buried treasure to be excavated from a book two hundred years later; it was a visible, communal practice.

As the first to systemise *Fiqh*, he built the house of Islamic law using the freshest materials available, long before the knowledge became dispersed, fragmented, or diluted across centuries of transmission.

The Paradox of the Latter Days

In our contemporary era, we undoubtedly find ourselves among the "later peoples" (*al-ākhirīn*). Yet, we live in a time of a strange intellectual paradox. While we are chronologically furthest from the Prophetic source, there is a rising tide of rhetoric in **modern times** that seeks to scrutinise and dismiss the methodologies of the early masters.

These modern groups often operate under the bold claim that the Ummah had collectively strayed for centuries—trapped in what they describe as "blind following" or "innovated practices"—and that they alone have "corrected" the errors of the great Imams. They suggest they have arrived at a superior understanding of *Tawḥīd*—arrogantly implying that the pure Monotheism of the Prophet ﷺ had been lost to the world, even to the greatest minds of the *Salaf*, until it was "rediscovered" in recent centuries.

However, the Quranic reality stands in direct opposition to this claim of modern enlightenment. When Allah (SWT) describes the **Sābiqūn** as a **"large company of the former peoples"** and only a **"few of the later peoples,"** He establishes a Divine law of spiritual precedence. To suggest that a movement in modern times—relying on digitised texts and fragmented narrations—has grasped a "purity" of faith that the first three generations somehow failed to preserve is to ignore the Divine weighting of authority.

It is a fundamental flaw to believe that being "later" gives one a better vantage point; in the science of the sacred, being "earlier" provides the clearer vision. Imam Abū Ḥanīfah did not need to "rediscover" *Tawḥīd*; he lived among those who were the very embodiment of it. His work, *Al-Fiqh al-Akbar*, stands as a testament to a creed that was already perfected while his modern-day critics

were still centuries away from existence. To follow the Hanafi way is to lean on the "large company" of the *Sābiqūn*, holding fast to the principle that we do not "correct" the Golden Era—we humble ourselves to follow its light.

Ālī Isnād — The Peerless One-Link Chains

The absolute crowning glory of Imam Abū Ḥanīfah's rank is his possession of ***ʿĀlī Isnād***—narrations where the chain is so incredibly short that only a single Companion stands between him and the Prophet ﷺ. In the science of *ʻuluw* (elevated chains), this is the "**gold standard.**" It represents a level of directness that is almost impossible to replicate; the Imam was effectively receiving the Prophetic legacy while the echoes of the Revelation were still fresh.

While later generations of scholars would have to navigate through layers of five or six intermediaries, the *Imām al-Aʿẓam* stood at the very gates of the Prophetic era. This proximity provided a "purity" to the Hanafi school, anchoring it in the direct, witnessed actions of the Sahābah.

The Chain: Abū Ḥanīfah → Companion → Prophet ﷺ

Examples of these "singular" treasures include:

- **From Anas ibn Mālik (**رضي الله عنه**):** The famous declaration that "Seeking knowledge is a sacred duty upon every Muslim." (Recorded in the *Musnad al-Imām*).

- **From ʿAbdullāh ibn Juz' (**رضي الله عنه**):** The promise that Allah provides for the one who dedicates themselves to the deep understanding of religion. (Cited in *Tabyīḍ al-Ṣaḥīfah*).

- **From ʿAbdullāh ibn Abī Awfā (**رضي الله عنه**):** The glad tidings of a palace in Paradise for the one who builds a house of Allah on earth. (Recorded in the *Musnad*).

Thunā'iyyāt — The Two-Link Backbone

While the one-link chains are the "jewels," the Thunā'iyyāt (two-link chains) form the sturdy backbone of the Hanafi tradition. In these narrations, the Imam sits just two steps away from the Messenger of Allah ﷺ.

The Chain: Abū Ḥanīfah → Successor (Tābiʿī) → Companion (Ṣaḥābī) → Prophet ﷺ

This allowed the Imam to draw directly from the "ocean of knowledge" held by the great Successors, such as ʿ**Aṭā' ibn Abī Rabāḥ**. While later generations could only dream of such proximity, these two-link chains were a **living standard** within the Hanafi tradition. This early access ensured that the Imam's legal rulings were grounded in the living practice of those who learned directly from the Prophet's closest associates.

Thulāthiyyāt — The Hanafi Foundation of Later Works

By the time of Imam al-Bukhārī, a chain of three narrators between himself and the Prophet ﷺ (thulāthiyyāt) was considered a rare distinction. Out of thousands of narrations in *Ṣaḥīḥ al-Bukhārī*, only a small number fall into this category.

What is historically inescapable, however, is that many of these rare short chains pass through scholars connected to the Kūfan tradition—and in many cases through students of Imam Abū Ḥanīfah, such as Makkī ibn Ibrāhīm.

This demonstrates a critical reality:
The later masters of hadith relied upon earlier transmission networks—including the very scholarly environment in which Imam Abū Ḥanīfah was formed.

Direct Encounter with the Ṣaḥābah

Biographical works such as *Siyar Aʿlām al-Nubalāʾ* record that Imam Abū Ḥanīfah encountered **Anas ibn Mālik (**رضي الله عنه**)** in Kūfah. Other reports list between eight and seventeen Companions whom he met, including:

- **Jābir ibn ʿAbdullāh (**رضي الله عنه**)**
- **Sahl ibn Saʿd (**رضي الله عنه**)**
- **ʿAbdullāh ibn Abī Awfā (**رضي الله عنه**)**
- **Abū al-Ṭufayl ʿĀmir ibn Wāthilah (**رضي الله عنه**)**

Scholars distinguish between a personal encounter and formal narration, noting that direct transmission may not be established in every single case. However, even critical voices acknowledge the same fundamental point: **his generational placement was exceptionally early.**

By the time the great Companion of the Messenger ﷺ, **Anas ibn Mālik (** رضي الله عنه**)**, passed away in 93 AH, the young Imam Abū Ḥanīfah had reached thirteen years of age—a stage of profound intellectual awakening and discernment. This was not merely a "possibility" of contact, but a divine decree that allowed the **Imām al-Aʿẓam** to witness and receive the living tradition of Islam while it was still fresh in the hearts of those who walked with the Prophet ﷺ. While later critics focused on the technicalities of formal chains, the overwhelming historical reality remains: Imam Abū Ḥanīfah's eyes beheld the very men who beheld the Prophet ﷺ. This peerless distinction as a **Tābiʿī** establishes his school not just on text, but on the direct, inherited practice of the First Generation—a rank of proximity that no other founder of the four schools can claim.

The Unique Distinction of the Tābiʿī Rank

While the history of Islam is graced by many legendary jurists and ḥadīth collectors, Imam Abū Ḥanīfah holds a distinction that is entirely unique

among the founders of the four schools of law: **he is the only one who belonged to the generation of the Tābiʿīn.**

To understand the weight of this honour, one must look at the chronological placement of the other great Imams:

- **Imam Abū Ḥanīfah (80–150 AH):** Encountered multiple **Companions of the Prophet (**رضي الله عنهم**)**, placing him in the second generation of Islam.
- **Imam Mālik (93–179 AH):** Though he lived in Medina, he was born later and is considered a *Tābiʿ al-Tābiʿīn* (a follower of the Tābiʿīn).
- **Imam al-Shāfiʿī (150–204 AH):** Born the very year Imam Abū Ḥanīfah passed away.
- **Imam Aḥmad ibn Ḥanbal (164–241 AH):** Belonged to the generation of the great compilers.

The Prophet ﷺ famously said: "The best of people are my generation, then those who follow them, then those who follow them." By virtue of his birth and life, Imam Abū Ḥanīfah is the only founding Imam to be included within the first two "best generations" by direct encounter.

None of the later ḥadīth masters, including Imam al-Bukhārī or Imam Muslim, shared this honour. They were **"collectors"** of a legacy that Imam Abū Ḥanīfah was a **"witness"** to. While later scholars had to reconstruct the Sunnah through increasingly long chains of narrators, Imam Abū Ḥanīfah breathed the same air as those who had seen the Prophet ﷺ. This "Superiority of Rank" (*Faḍīlah*) granted him a level of directness and "living understanding" of the Sunnah that was physically impossible for those born in later centuries to attain.

Kūfah — A Center of Living Sunnah

Kūfah was not a peripheral town; it was a major intellectual centre founded and shaped by the Companions, particularly:

- **Hazrat Alī ibn Abī Ṭālib (**رضي الله عنه**)**
- **Hazrat Abdullāh ibn Masʿūd (**رضي الله عنه**)**

The legal and hadith tradition of Kūfah was deeply rooted in these figures. Imam Abū Ḥanīfah did not operate in isolation, but inherited a structured scholarly ecosystem that traced directly back to the Companions.

For this reason, later Hanafi scholars maintained that his reliance on established practice (ʿamal) and Companion verdicts was not a departure from the Sunnah, but an extension of it—reflecting a living continuity of Prophetic guidance preserved through the earliest generations. This physical proximity to the Sahābah was mirrored by a deep spiritual proximity, rooted in an encounter that predated the Imam's birth—a moment where the legal heritage of Kūfah met the spiritual grace of the Prophetic Household."

The Prayer of the Lion: The Spiritual Roots of the Imam al-Aʿẓam

The intellectual and spiritual majesty of Imam Abū Ḥanīfah did not emerge from a vacuum; it was the fruit of a blessed lineage and a prophetic-era supplication. The biographical records relate a pivotal encounter involving the Imam's father, Thābit ibn Zuṭā, and the Commander of the Faithful, Sayyidunā ʿAlī ibn Abī Ṭālib (رضي الله عنه).

A Gift for the Khalīfah

The story is preserved that Thābit, a man of profound piety and noble character, visited Hazrat ʿAlī (رضي الله عنه) in Kūfah during the festival of Nawruz. Following the generous customs of his Persian heritage, Thābit presented the Khalīfah with a gift of high-quality sweets (faludha).

Hazrat ʿAlī (رضي الله عنه), known for his deep appreciation of sincerity and his affection for the people of Iraq and Persia, accepted the gift with joy. Recognising the light of faith and virtue in Thābit, the Lion of Allah was moved to offer a special supplication.

The Prayer for the Lineage

Hazrat ʿAlī (رضي الله عنه) placed his hand upon Thābit or gestured toward him and made a heartfelt duʿāʾ:

"O Allah, bless him and his progeny (offspring)."

Hanafī historians and biographers, such as Imam al-Kardari and Imam al-Muwaffaq, emphasise that the appearance of Imam Abū Ḥanīfah was the direct manifestation of this prayer. They argue that the Imam's unparalleled intelligence, his unwavering bravery against tyrants, and his role as the "Reviver of the Sunnah" were the "blessings" that Hazrat ʿAlī (رضي الله عنه) asked for on that day in Kūfah.

The Living Legacy of the Ahl al-Bayt

At the very heart of the Ḥanafī tradition lies a profound devotion to the *Ahl al-Bayt*, rooted in the fact that **Imam al-Aʿẓam** himself was nurtured in a household dedicated to their love and service. This early spiritual link explains the Imam's lifelong devotion to the family of the Prophet ﷺ and his courageous support for the descendants of **Hazrat ʿAlī (**رضي الله عنه**)** against the injustices of the later Umayyad and Abbasid rulers.

This was not merely an abstract affection, but a bond forged in the sanctuaries of sacred knowledge. The Imam famously sought the company of the greatest luminaries of the Prophetic house, most notably **Imam Jaʿfar al-Ṣādiq (**رضي الله عنه**)** and **Imam Zayd ibn ʿAlī (**رضي الله عنه**)**. Regarding his time with Imam al-Ṣādiq, the Imam al-Aʿẓam would later remark with profound humility: *"Were it not for those two years, al-Nuʿmān would have perished."*

His reverence for **Imam Zayd (**رضي الله عنه**)** was equally absolute; he viewed him as the pinnacle of eloquence and courage in his generation. When Imam Zayd rose against tyranny, Imam Abū Ḥanīfah famously declared the uprising to be like the **Day of Badr**, backing his teacher with his personal wealth and a historic fatwa that shook the foundations of the oppressors.

Before **Imam Abū Ḥanīfah** ever opened a book of *fiqh*, he was already "carried" by the *barakah* of the Prophet's ﷺ house. His school is thus not only a product of law, but a product of a prayer—a lineage of knowledge that traces its spiritual warmth directly to the heart of **Hazrat ʿAlī (**رضي الله عنه**)**. By sitting at the feet of these masters, he gained an inherited, living understanding of the Sunnah that was physically impossible for those born in later centuries to attain.

Section 4 — Qurʾān-Centred Methodology and the Ḥanafī Principles of Hadith Evaluation

If there is one principle that defines the legal and hadith methodology of Imam Abū Ḥanīfah (رحمه الله), it is this: **he was profoundly Qurʾān-centred, and deeply cautious in attributing anything to the Messenger of Allah ﷺ.**

Many criticisms of the Imam arise not from deficiency in hadith, but from a misunderstanding of this hierarchy. Imam Abū Ḥanīfah did not begin with isolated reports; rather, he operated within a structured framework of evidence:

- **The Qurʾān**
- **The established and widely transmitted Sunnah**
- **The agreed practice of the Companions**
- **Then individual narrations, evaluated carefully within that framework**

He did not treat all reports as equal in epistemic strength, nor did he approach hadith as isolated data detached from the broader structure of revelation.

The Primacy of the Qurʾān

At the foundation of the Ḥanafī method lies the Qurʾān—definitive **(qaṭʿī)**, preserved, and universally transmitted. All legal reasoning begins here.

The Sunnah, in turn, functions as its explanation and elaboration. Allah تعالى says:

“And We have sent down to you the Reminder so that you may explain to mankind what has been revealed to them”
(16:44)

and:

“We have sent down to you the Book as a clarification for all things.”
(16:89)

These verses establish both the comprehensiveness of the Qurʾān and the explanatory role of the Prophet ﷺ.

The Qurʾān itself further distinguishes between certainty and conjecture:

“Indeed, conjecture avails nothing against the truth”
(10:36)

“They follow nothing but assumption, and assumption does not avail against the truth at all”
(53:28)

From this, the Ḥanafī school derived a foundational epistemological principle: **not all evidence carries the same level of certainty.**

Mutawātir and Āḥād — The Hierarchy of Certainty

A central pillar of the Ḥanafī approach is the distinction between **mutawātir** and **āḥād** reports.

A mutawātir report is one transmitted through such a large number of independent chains at every level that it is inconceivable for them to have agreed upon a fabrication. It yields definitive knowledge (qaṭʿī). **It sits at the very summit of certainty, positioned immediately below the Qurʾān in the hierarchy of truth.** While the Qurʾān is the absolute Word, the mutawātir

Sunnah is its undeniable shadow, providing a level of proof so resolute that it leaves no room for doubt or denial.

By contrast, an āḥād report—no matter how authentic its chain—yields probabilistic knowledge (ẓannī), as it ultimately rests upon the transmission of individuals.

From this distinction, the Ḥanafī school established a governing rule:
Probabilistic evidence cannot override definitive evidence.

Thus:
• Mutawātir transmission establishes certainty
• Āḥād reports establish binding law, but within limits
• Āḥād reports cannot overturn:
◦ Qurʾānic universals
◦ Established mutawātir Sunnah
◦ Widespread and continuous communal practice

This hierarchy is not a rejection of hadith, but a disciplined preservation of epistemic integrity.

It also explains why the Ḥanafī school gives significant weight to:
• **Widely transmitted practices**
• **Established community norms**
• **The inherited legal tradition of the early generations**

These often function as practical forms of mass transmission, even when not formally labelled as mutawātir.

Āḥād Reports and the Limits of Probabilistic Knowledge

By contrast, āḥād reports—however authentic their chains may appear—do not yield certainty in the same manner as mutawātir transmission. They remain within the realm of probability (ẓann), because they ultimately depend upon the report of individuals rather than upon transmission so vast and widespread that collusion, error, or subjectivity become inconceivable.

This is not a dismissal of the value of āḥād narrations, nor a critique of the scholars of ḥadīth. Rather, it is a recognition of the nature of testimonial knowledge. A report transmitted by one narrator, or by a small number of narrators, is inherently dependent upon human factors: precision of memory, accuracy of wording, absence of misunderstanding, and the judgement of later critics who evaluate the chain.

For this reason, the Ḥanafī school insists upon a critical distinction: **Ṣaḥīḥ does not mean certain—rather, it simply means the report has satisfied the technical standards of transmission set by an individual scholar.**

A narration may be classified as ṣaḥīḥ, yet still remain ẓannī in epistemic value. Authenticity of transmission is not identical to certainty of knowledge. A report deemed ṣaḥīḥ by one authority may be graded differently by another. A narrator accepted by one critic may be scrutinised by another. Such variation does not weaken the science—it highlights that āḥād transmission operates within a framework of scholarly evaluation, not absolute certainty.

The Qurʾān itself establishes the principle of caution in matters of knowledge and testimony. Allah says:

“Indeed, conjecture (ẓann) avails nothing against the truth.”
(Qurʾān 10:36)

And:

“They follow nothing but assumption, and assumption does not avail against the truth at all.”
(Qurʾān 53:28)

Furthermore, in legal matters, the Qurʾān repeatedly requires corroboration and multiple witnesses. Allah says:

“And bring to witness two witnesses from among your men…”
(Qurʾān 2:282)

And in the gravest of accusations:

“Why did they not produce four witnesses?”
(Qurʾān 24:13)

These verses do not imply that individuals are inherently unreliable, but they establish a principle: certainty in matters affecting others is strengthened through multiplicity and corroboration. This Qurʾānic ethos directly informs the Ḥanafī treatment of āḥād reports in law.

The practice of the Companions themselves confirms this approach. It is authentically reported that **Hazrat Umar ibn al-Khaṭṭāb** (رضي الله عنه) exercised caution when presented with solitary reports. When Abū Mūsā al-Ashʿarī (رضي الله عنه) informed him of the hadith regarding seeking permission three times before leaving, Hazrat Umar demanded corroboration and warned him to bring proof. Abū Mūsā then returned with witnesses from the Anṣār to confirm the report.

This incident is recorded in:
- ***Ṣaḥīḥ al-Bukhārī*** **(6245)**
- ***Ṣaḥīḥ Muslim*** **(2153)**

The significance of this is profound. Hazrat Umar (رضي الله عنه) did not reject the report because he doubted the integrity of the Companion. Rather, he sought corroboration before allowing it to function as a basis for general

practice. **This reflects a methodological principle: individual transmission, even from the most trustworthy, does not automatically yield public certainty.**

This is precisely the framework adopted by the Ḥanafī school. It does not reject āḥād narrations; rather, it situates them correctly within the hierarchy of evidence. They are accepted, utilised, and often binding in law—particularly when no stronger evidence conflicts with them. However, they do not rise to the level of certainty possessed by the Qurʾān or mutawātir Sunnah, nor may they overturn definitive principles.

It must also be stated clearly that the majority of narrations in even the most authoritative hadith collections, including *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, are āḥād in transmission. Their inclusion reflects that they have satisfied a **scholar's technical requirements for validation,** but it does not elevate them to the level of mutawātir, nor transform probabilistic knowledge into certainty.

For this reason, the Ḥanafī school draws a careful distinction between acceptance, bindingness, and certainty. A report may be accepted and acted upon; it may even be legally binding; yet it remains within the domain of ẓann, and must therefore be interpreted within the broader framework of revelation.

The point, then, is not to dismiss āḥād narrations, but to understand their epistemic nature. They are indispensable to fiqh, but they are not equal in certainty to the highest forms of revelation and transmission.

Thus, the Ḥanafī method neither dismisses *āḥād* reports as irrelevant nor elevates them to the status of absolute certainty. **It accepts them, benefits from them, and applies them—while maintaining full awareness that they remain probabilistic, and cannot override what is definitively established.**

Misconception: "Imam Abū Ḥanīfah Opposed Ṣaḥīḥ Ḥadīth"

A common claim in polemical discourse is that Imam Abū Ḥanīfah (رحمه الله) "went against a ḥadīth in Ṣaḥīḥ al-Bukhārī" or "rejected authentic narrations." Such statements are rhetorically striking, but methodologically flawed.

Imam Abū Ḥanīfah did not oppose ḥadīth. He applied them within a structured hierarchy of evidence.

As established, the majority of narrations in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* are āḥād, and therefore yield probabilistic knowledge (ẓannī), not definitive certainty (qaṭʿī). When a Ḥanafī ruling appears to differ from the apparent implication of a particular report, the issue is not rejection, but prioritisation.

The Imam may rely on:

- **a Qurʾānic principle of higher certainty**
- **a mutawātir or widely transmitted Sunnah**
- **the established practice of the Companions**
- **or a stronger contextual understanding of the narration**

In such cases, the report is not dismissed—it is interpreted, restricted, or situated within the broader framework of evidence.

To describe this as "opposing ḥadīth" is therefore inaccurate. It assumes that all authenticated reports carry equal weight and universal applicability, which is not the case. The Ḥanafī approach reflects a more precise epistemology: authenticity does not eliminate gradation, and not every report functions at the same level of proof.

Accordingly, what appears to be contradiction is, in reality, **methodological coherence**—an effort to ensure that probabilistic evidence does not override what is more certain than itself.

An Illustrative Example: The Hadith of "Omen in Three Things"

The probabilistic nature of āḥād transmission is further illustrated through well-known instances in which the wording or apparent meaning of a report was clarified—or corrected—by other Companions.

Among these is the narration concerning omens in three things. It is reported in *Ṣaḥīḥ al-Bukhārī* (5093) and *Ṣaḥīḥ Muslim* (2225) that the Prophet ﷺ said: "Bad omen is in three: the woman, the house, and the horse."

Taken at face value, the wording appears to affirm that these three categories inherently contain misfortune. However, this understanding was explicitly challenged and clarified by ʿĀʾishah (رضي الله عنها), one of the most knowledgeable Companions regarding the speech, intent, and context of the Prophet ﷺ.

In a narration recorded in *Musnad Aḥmad* and *Sunan al-Nasāʾī* (3231), she said in response to this report:
"The Prophet ﷺ did not say that. Rather, the people of Jāhiliyyah used to say: 'There is bad omen in three…' and the Prophet ﷺ mentioned what they used to say."

In other reports, she strongly rejected the attribution of this meaning to the Prophet ﷺ and expressed disapproval of those who understood the narration as affirming superstition.

This clarification is crucial.

ʿĀʾishah (رضي الله عنها) was not denying the transmission itself outright; rather, she was correcting its interpretation and context. Her explanation indicates that the statement was descriptive, not prescriptive—a report of what people used to believe, not an endorsement of that belief.

This resolves an apparent contradiction with well-established Prophetic teachings, such as:
There is no bad omen (lā ṭiyarah) reported in *Ṣaḥīḥ al-Bukhārī* (5754) and *Ṣaḥīḥ Muslim* (2220).

Thus, without the clarification of ʿĀʾishah (رضي الله عنها), one might arrive at a conclusion that conflicts with a clearer and more widely transmitted principle of the Sunnah.

What This Demonstrates

This example highlights several critical points:

First, even an authenticated āḥād report may contain wording that is:
- **abbreviated**
- **context-dependent**
- **or open to misunderstanding when taken in isolation**

Second, the understanding of the Companions—especially those closest to the Prophet ﷺ—plays a decisive role in clarifying such narrations. ʿĀʾishah (رضي الله عنها), due to her proximity, insight, and knowledge, was uniquely positioned to explain what was meant and what was not meant.

Third, it demonstrates that ṣaḥīḥ does not automatically mean self-explanatory or definitive in meaning. A report may be sound in transmission, yet still require:
- **reconciliation with other narrations**
- **contextualisation**
- **or interpretive clarification**

From a Ḥanafī perspective, this is precisely why āḥād reports are treated as ẓannī—probabilistic. They are accepted and utilised, but not isolated from the broader framework of revelation and understanding.

Thus, what appears at first to be a clear statement may, upon deeper examination, be a contextual report—whose correct meaning is only uncovered through the interpretive guidance of the Companions.

ʿUmūm al-Balwā — The Wisdom of Public Necessity

A defining pillar of the Ḥanafī school is the principle of ʿUmūm al-Balwā—the recognition that matters affecting the daily life of the entire community

must be established through widespread practice, not merely through isolated reports.

The Imām al-Aʿẓam understood that if an action was a "general affliction"—something every Muslim encounters multiple times a day—it is inconceivable that the Prophet ﷺ would have issued a ruling on it that remained hidden from the vast majority of his Companions.

Example — The Ritual of Purity (Wuḍūʾ):

There exists a solitary narration (āḥād) suggesting that touching one's private parts nullifies wuḍūʾ. However, the Ḥanafī school notes that if such a common, human occurrence truly broke one's prayer-state, the Prophet ﷺ would have announced it as a universal law to the thousands who followed him.

Instead, the Imām al-Aʿẓam leaned on the deeper logic of the Sunnah: when a man asked the Prophet ﷺ about this very issue, he famously replied, "It is but a part of your own body."

To the Ḥanafī jurist, this represents the original, universal principle. They argue that a single report cannot overturn a common-sense reality of human life that was practised by the community of Kūfah and Madīnah for generations. **By prioritising the "Living Sunnah" over solitary reports in matters of public necessity, the Ḥanafī school ensures that the religion remains practical, consistent, and anchored in mass-transmitted truth.**

Khilāf al-Rāwī — The Wisdom of the Narrator's Practice

A profound pillar of the Ḥanafī school is the principle of Khilāf al-Rāwī—the recognition that the lived practice of a Companion (رضي الله عنهم) is the ultimate key to unlocking the true meaning of their narration.

The Imām al-Aʿẓam understood that the Ṣaḥābah did not merely transmit words; they transmitted the intent of the Prophet ﷺ. If a Companion narrated

a specific report but was known to have practised otherwise, the Ḥanafī jurist does not see this as a contradiction. Instead, they see it as a divine clarification. They recognise that the Companion—who lived the Revelation—possessed knowledge of context, specific circumstances, or final abrogation that a later reader of a single text could never possess.

Example — The Ritual of Cleansing (The Vessel Licked by a Dog):

There exists a famous narration by the great Companion Hazrat Abū Hurayrah (رضي الله عنه) prescribing that a vessel licked by a dog be washed seven times. However, it is authentically recorded that Hazrat Abū Hurayrah himself—the very source of the report—would often practise and instruct a three-fold washing.

To the Ḥanafī jurist, this is a decisive proof. They argue that Abū Hurayrah (رضي الله عنه) would never have acted contrary to his own narration unless he knew that the "seven washes" was a recommendation for extreme caution (tanazzuh) or a specific instruction for a certain time, rather than a rigid, eternal obligation. **By following the action of the narrator over the literal wording, the Ḥanafī school preserves the Sunnah as a living, breathing reality, rather than a collection of isolated, decontextualised texts.**

Qiyās — The Architecture of Coherence

In the Ḥanafī method, Qiyās (analogical reasoning) is not a tool to bypass Revelation, but a sophisticated means of ensuring that legal rulings remain coherent within the majestic, unified structure of the Sharīʿah.

The Imām al-Aʿẓam understood that the Divine Law is a seamless whole, not a collection of fragmented, contradictory parts. Therefore, when a solitary report appeared to conflict with established, universal principles, he examined its scope with extreme care. This was not a rejection of the

Prophetic word, but a test of application: **Does this specific report apply to all situations, or was it a unique, contextual instruction?**

The Ultimate Proof of Submission — Laughing in Prayer

Perhaps the greatest evidence of the Imam's devotion to the Sunnah is his ruling on laughter during prayer.

Strictly speaking, through the lens of pure logic (Qiyās), laughter is a vocal act and should not nullify the physical ritual of wuḍūʾ. Every other school of thought followed this logical path. However, because a specific, well-transmitted report from the Prophet ﷺ stated that laughter in the congregational prayer necessitates a fresh wuḍūʾ, the Imām al-Aʿẓam set aside the application of Qiyās and submitted to the narration.

This reveals the true balance of the Ḥanafī method:

- **Reason evaluates to ensure a deep, systematic understanding**
- **Strong transmission prevails, even when it transcends human logic**

To the Ḥanafī jurist, this is the pinnacle of intellectual humility: using the highest faculties of the mind to organise the Law, while remaining ever-ready to bow before a clear command of the Messenger ﷺ.

Mursal Reports and Scholarly Continuity

The Ḥanafī school accepts certain mursal narrations, particularly from leading Successors such as Ibrāhīm al-Nakhaʿī, based on the integrity of their scholarly environment.

A mursal hadith is one in which a Tābiʿī narrates directly from the Prophet ﷺ, omitting the Companion:
Tābiʿī → Prophet ﷺ

Later hadith specialists often classified such reports as technically weak due to the missing link. However, this was not the universal view in the early generations, nor the practice of the jurists closest to the formative period.

Imam Abū Ḥanīfah accepted mursal reports under disciplined conditions. His approach was rooted in the nature of the Kūfan scholarly tradition. The leading Tābiʿīn of Kūfah—such as Ibrāhīm al-Nakhaʿī and Ḥammād ibn Abī Sulaymān—were not isolated transmitters, but jurists embedded in the living legacy of Hazrat Ibn Masʿūd and Hazrat Alī (رضي الله عنهما). Their knowledge was not derived from a single chain, but from a structured and continuous scholarly environment.

Within such a context, omission of a Companion was not necessarily a defect, but often a reflection of confidence in a well-established transmission. The report was known, circulated, and embedded within practice, even if not formally named in a single chain.

This must also be understood within its historical setting. In the second century, the distance between the Tābiʿīn and the Companions was minimal, and the scholarly networks were interconnected and accessible. Reports could be cross-checked within a living community of knowledge. The later insistence on complete chains reflects a different historical reality, not a correction of an earlier deficiency.

For this reason, the Ḥanafī school evaluates reliability not solely through formal continuity of isnād, but through a combination of factors: **the integrity of the narrator, the strength of the scholarly tradition, and the consistency of the transmitted knowledge within that tradition.**

Accordingly, a reliable mursal report—especially when supported by Companion practice or general principles—is accepted as a valid proof within Ḥanafī legal theory.

The divergence between the schools on this issue is therefore methodological, not substantive. It reflects differing approaches to verification, not differing commitments to the Sunnah. What later scholars treated as a technical gap,

earlier jurists often understood as a function of proximity, continuity, and scholarly confidence.

Extreme Caution in Narration

Imam Abū Ḥanīfah imposed rigorous conditions upon himself in transmitting hadith. A report had to be:

- **precisely memorised**
- **continuously preserved without doubt**
- **free from contradiction with stronger evidence**
- **consistent with established legal principles**

Because of this, he narrated fewer reports publicly than many of his contemporaries. Critics later misinterpreted this restraint as deficiency. In reality, **it reflects a profound fear of misattributing words to the Prophet ﷺ.**

Conclusion — A Method of Integration

These principles reflect a unified and coherent methodology in which the sources of Sharīʿah are not treated in isolation, but understood in their proper relationship.

The Qurʾān provides the definitive foundation, and the Sunnah operates within that framework as its explanation and living expression. Juristic reasoning ensures coherence, the practice of the early community confirms correct understanding, and scholarly transmission preserves continuity across generations.

The result is not a rejection of hadith, but a disciplined method that safeguards its meaning—ensuring that individual reports are understood in harmony with revelation as a whole.

The distinction, therefore, is not in whether the Sunnah is followed, but in **how precisely it is understood within the hierarchy of revelation before it is applied.**

Section 5 — The Great Paradox: Imam al-Bukhārī and the Imam al-Aʿẓam

In the annals of Islamic scholarship, one of the most striking paradoxes is the absence of Imam Abū Ḥanīfah from the *Ṣaḥīḥ* of Imam al-Bukhārī. While some polemicists use this to cast doubt upon the Imam, a deeper historical analysis reveals a story of human rivalry, sectarian tension, and the fallibility of even the greatest critics when blinded by the **"Raʾy vs. Ahl al-Ḥadīth" conflict**.

The Absurdity of the "Weak Memory" Claim

Imam al-Bukhārī famously omitted Imam Abū Ḥanīfah, claiming he was ḍaʿīf (weak) in ḥadīth—not due to a lack of piety, but due to a supposed "weakness of memory." To any objective observer, this claim is nothing short of absurd.

How could a man who architected the most sophisticated legal system in human history—a system requiring the constant juggling of thousands of complex variables—be "forgetful"? This was a man who, out of intense devotion, was known to recite the entire Qurʾān in a single rakʿah of prayer. A mind capable of memorising the Word of God and deriving intricate legal codes from it does not suffer from a "weak memory."

Indeed, Imam al-Shāfiʿī famously remarked: **"In fiqh, all people are the children of Imam Abū Ḥanīfah."** One does not learn from a "forgetful" father; his mastery of fiqh was, in itself, the greatest evidence of his peerless cognitive strength.

A Failure of Methodology: Relying on Tainted Testimony

The most tragic irony is that Imam al-Bukhārī, a man who spent his life perfecting the science of asmāʾ al-rijāl (the biography of narrators), appears to

have abandoned his own rigorous standards when it came to Imam Abū Ḥanīfah.

History shows that al-Bukhārī's criticisms were largely built upon weak and biased testimonies from the Imam's contemporaries. In the heat of the era, the "Ahl al-Ḥadīth" (Traditionists) and the "Ahl al-Raʾy" (Rationalists) were locked in a fierce rivalry. Most notably, Imam al-Bukhārī's own teachers—such as Nuʿaym ibn Ḥammād—harboured a documented animosity toward the Ḥanafī school. Nuʿaym was known for his extreme views and was even criticised by later masters for narrating rejected (munkar) reports to disparage Imam Abū Ḥanīfah.

By accepting these emotionally charged accusations as fact, Imam al-Bukhārī inadvertently allowed sectarian friction to cloud his usually impeccable judgment.

The Polemical Shadow: Qāla Baʿḍu al-Nās

Beyond the omission in his *Ṣaḥīḥ,* Imam al-Bukhārī's relationship with the Ḥanafī tradition is visible in his frequent use of the phrase **"Qāla baʿḍu al-nās"** (Some people say...). To the trained eye, this was a thinly veiled reference to Imam Abū Ḥanīfah and his students.

Scholars suggest Imam al-Bukhārī likely employed this phrasing to avoid mentioning the Imam directly by name. This was a strategic necessity; he resided in Bukhārā, a region heavily influenced by the Ḥanafī school, and sought to avoid a direct confrontation with the local establishment. In the *Ṣaḥīḥ* alone, this phrase appears approximately **thirty-six times**, almost always followed by a ruling designed to undermine a Ḥanafī position.

This reveals a profound irony: one does not spend a lifetime attempting to dismantle a 'weak' school. Rather, the sheer volume of opposition only proves that Imām al-Aʿẓam's legal vision had already conquered the hearts and minds of the Ummah, leaving his critics to spend their careers reacting to his brilliance.

The Extremism of Sectarian Claims: *Al-Tārīkh al-Ṣaghīr*

The height of this friction is found in Imam al-Bukhārī's biographical work, *Al-Tārīkh al-Ṣaghīr*. In this text, he records a report that is a staggering historical absurdity:

"Nuʿaym ibn Ḥammād narrated to us... saying: We heard Sufyān al-Thawrī say: Abū Ḥanīfah was asked to repent from kufr (disbelief) twice."
— (*Al-Tārīkh al-Ṣaghīr*, Vol. 2, p. 93)

To suggest the Imām al-Aʿẓam—a man who spent his nights in prostration—was ever outside the fold of Islam is an impossibility. Such reports originated from the poisoned wells of sectarian rivalry.

By recording these fabricated narratives, the critics did not diminish the Imam's status; they only diminished the credibility of their own biographical assessments.

The Final Irony: The Ḥanafī Conquest of the *Ṣaḥīḥ*

While Imam al-Bukhārī may have allowed polemical reports a place in his biographical works, the collective conscience of the Ummah—guided by its greatest hadith critics—has rendered a final, definitive verdict.

The later Masters possessed a bird's-eye view of history that transcended 3rd-century regional rivalries. They did not merely "defend" Imam Abū Ḥanīfah; they recognised that the entire structure of the Sharīʿah would be incomplete without his foundational logic.

Ibn Ḥajar al-ʿAsqalānī

As the premier commentator on Imam al-Bukhārī's *Ṣaḥīḥ*, Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) held the keys to the entire tradition. In his works, such as *Tahdhīb al-Tahdhīb*, he dismissed the early claims of "weakness" as being born of contemporary friction (munāfasat al-aqrān).

But Ibn Ḥajar went further; he acknowledged that Imam Abū Ḥanīfah was the first to formalise the sciences that later scholars relied upon. **By the 9th century, the very man responsible for explaining al-Bukhārī's work was using the Ḥanafī school's own principles to resolve complex legal contradictions within the *Ṣaḥīḥ* itself.**

Al-Dhahabī: The Mountain of Certainty

The great historian and hadith master al-Dhahabī (d. 748 AH) was known for his uncompromising and often harsh criticism of narrators. Yet, when he reached the biography of Imam Abū Ḥanīfah in his monumental *Siyar Aʿlām al-Nubalāʾ*, his tone shifted to one of profound reverence.

He categorised the Imam among the **"Greatest of the Tābiʿīn"** and famously stated:

"The leadership (Imāmah) of Imam Abū Ḥanīfah in fiqh is a matter upon which there is consensus. His piety, his worship, and his mastery of the law are like a mountain that cannot be moved."

By placing him in the highest tier of reliability, al-Dhahabī effectively erased the 3rd-century labels of "weakness," proving that the Imam's status was a **"divine fixture"** in the sky of Islamic knowledge.

Al-Suyūṭī: The Fulfilment of Prophecy

Imam al-Suyūṭī (d. 911 AH) dedicated an entire treatise, *Tabyīd al-Ṣaḥīfah* (The Whitening of the Page), to the virtues of the Imam. He argued that Imam Abū Ḥanīfah was the fulfilment of the Prophetic glad tidings regarding the **"man from Persia who would reach the Pleiades (the stars) to attain knowledge."**

For al-Suyūṭī, the Imam was not just a jurist; he was a providential figure sent to ensure that the Sunnah would never be lost to literalism.

The Great Reconciliation: From Rivals to Architects

In a magnificent display of intellectual mastery, later Ḥanafī giants—such as Imam Badr al-Dīn al-ʿAynī in his monumental *ʿUmdat al-Qārī* and the Afghan-born polymath Mullā ʿAlī al-Qārī in his legendary works—wrote the most extensive commentaries on Imam al-Bukhārī's work.

They demonstrated with surgical precision how the very hadiths collected by Imam al-Bukhārī actually align perfectly with, and provide evidence for, the Ḥanafī legal positions. Rather than rejecting the text, they **"claimed" it**, proving that Imam Abū Ḥanīfah was never in opposition to the Sunnah, but was its most profound architect.

The Modern Architect of the Ḥanafī Revival: Shaykh Muḥammad Zāhid al-Kawtharī

In the twentieth century, no scholar undertook a more systematic and sustained vindication of Imam Abū Ḥanīfah than Shaykh Muḥammad Zāhid al-Kawtharī (d. 1371 AH), the last Deputy to the Ottoman Shaykh al-Islām. A master of manuscript tradition and hadith criticism, al-Kawtharī viewed the recurring slurs against the Imam not as academic disagreements, but as the **"poisoned fruits" of ancient sectarian rivalry.**

His project was not merely emotional advocacy; it was a documentary execution of the myths surrounding the Imam.

1. The Dismantling of the "Weakness" Narrative

Imam al-Kawtharī's most significant contribution was his surgical dismantling of the claim that Imam Abū Ḥanīfah was weak in hadith. He brought to the forefront the long-buried testimony of Yahyā ibn Maʿīn—the undisputed "Master of Critics" whose word could make or break a narrator's reputation.

Ibn Maʿīn famously declared:
“Abū Ḥanīfah is thiqah (perfectly reliable). I have not heard anyone weaken him whose word carries weight.”

For al-Kawtharī, this was the **“smoking gun.”** If the most fearsome critic in hadith history deemed the Imam reliable, then any later criticism was a deviation from the truth.

2. Taʾnīb al-Khaṭīb: The Line-by-Line Rebuttal

In his masterpiece, *Taʾnīb al-Khaṭīb*, al-Kawtharī performed a forensic audit of the negative reports found in *Tārīkh Baghdād*. He did not just disagree; he hunted the chains.

He demonstrated that the reports used to attack the Imam were almost always:
• **Narrated by individuals with documented personal or regional hostility toward the Iraqi school**
• **Fabrications that were themselves weaker than the very narrations they accused the Imam of neglecting**

Al-Kawtharī’s verdict was cold and precise:
“The critics of the Imam used evidence that would not pass the simplest test of authenticity.”

3. The “Physician” and the “Pharmacist”

Al-Kawtharī revived the classic hierarchy of knowledge to explain the Imam’s selective transmission. He argued that the “Traditionalists” often mistook the Imam’s legal discipline for a lack of knowledge.

He cited the great al-Aʿmash, who told the jurists:
“You are the physicians, and we (the hadith scholars) are the pharmacists.”

Al-Kawtharī expanded on this, noting that a pharmacist collects the medicine, but only a physician knows when and how to apply it. **The Imam was a physician of the Sunnah; his restraint in narration was not a sign of a weak memory, but a sign of a masterful filter.**

4. The Tree and the Fruit

Perhaps al-Kawtharī's most poetic and piercing observation regarding the relationship between the early jurists and the later hadith collectors was this:

"Abū Ḥanīfah took from the tree, while others gathered the fallen fruit."

Al-Kawtharī argued that Imam Abū Ḥanīfah reached the **"Living Sunnah"** while it was still attached to the source—the Companions and their immediate students. Later collectors like Imam al-Bukhārī were picking up the "fruit" after it had travelled through multiple hands and long chains.

Al-Kawtharī's point was clear: the Imam's proximity to the "tree" gave him a clarity that later collectors could only hope to approximate.

5. The Intellectual Debt of the *Ṣaḥīḥ*

Imam al-Kawtharī did not shy away from the most provocative reality: the structural and academic debt the later "Six Books" owed to the Ḥanafī school. He famously stated:

"If it were not for the students of Abū Ḥanīfah, there would be no Ṣaḥīḥ al-Bukhārī and no Ṣaḥīḥ Muslim."

This was not a slight against the compilers, but a historical argument. Al-Kawtharī pointed out that:

- **The methodology of organising hadith into legal chapters (abwāb) was perfected by the Ḥanafī school**
- **The elite chains (thulāthiyyāt) that Imam al-Bukhārī prized were often transmitted through the Imam's students, such as Makkī ibn Ibrāhīm**

His argument was that the later compilers were harvesting a field that had already been cultivated by the Ḥanafī masters generations earlier.

Conclusion — The Restoration of Proportion

Imam al-Kawtharī's life's work proved that Imam Abū Ḥanīfah was not a "rationalist" who drifted away from hadith, but a **titan of hadith** who mastered the texts so thoroughly that he was able to build a world with them.

Al-Kawtharī's verdict remains the final word for the modern Ḥanafī:

"In isnād, Abū Ḥanīfah stands among the most reliable. In fiqh, he stands alone at the summit."

Section 6 — The Sacred Hierarchy: Placing the Ṣaḥīḥ in Perspective

In the Ḥanafī tradition, the contribution of Imām al-Bukhārī is viewed with immense academic respect. His ***Jāmiʿ al-Ṣaḥīḥ*** is a masterpiece of technical precision, and the Ummah owes him a debt for his rigorous preservation of the Prophetic legacy.

However, in recent centuries, a narrative has been propagated—largely by the Ahl al-Ḥadīth and literalist movements—claiming that *Ṣaḥīḥ al-Bukhārī* is "the most authentic book after the Qurʾān," often placing it on a pedestal of functional infallibility. To the Ḥanafī jurist, this comparison is not only methodologically flawed but spiritually precarious.

The Incomparability of the Word of Allah

Firstly, the very act of comparing any human compilation to the Qurʾān is a category error.

The Qurʾān is the *Kalām* (Speech) of Allah—an uncreated attribute that exists in its own ontological class. Allah describes the sheer weight of His word in Sūrah al-Ḥashr:

> ***"If We had sent down this Qurʾān upon a mountain, you would have seen it humbled and coming apart from the fear of Allah"*** **(59:21).**

No collection of ḥadīth, no matter how rigorously authenticated, possesses this nature. To place the Ṣaḥīḥ in the same breath as the Qurʾān risks blurring the line between the Absolute and the Compiled.

The Qurʾān is **Qaṭʿī al-Thubūt** (definitively established), while the Ṣaḥīḥ, as a human effort, remains subject to the rules of secondary evidence.

The Gulf Between Āḥād and Mutawātir

The second point of contention lies in the nature of the reports themselves.

The vast majority of *Ṣaḥīḥ al-Bukhārī* consists of **Āḥād (solitary) narrations**—reports passed down by one or a few individuals at each stage. While these are sufficient for legal practice (*ʿamal*), they do not provide the same "certainty of knowledge" (*yaqīn*) as the Qurʾān.

If one were to strictly identify a body of knowledge that follows the Qurʾān in rank, it would be the **Mutawātir narrations**—mass-transmitted reports so numerous that falsehood is inconceivable.

Scholars like Imām al-Suyūṭī painstakingly collected these in works such as ***Qaṭf al-Azhār,*** identifying roughly **110–115 such ḥadīths**. Unlike the āḥād reports in Bukhārī, mutawātir ḥadīths are accepted without the need for individual grading, because their authenticity is beyond doubt.

If we were to establish a hierarchy of Hadith based on the rigorous standards of classical epistemology, then collections of **Mutawātir** reports—such as Imām al-Suyūṭī's *Qaṭf al-Azhār*—should logically occupy the highest rank. By definition, these mass-transmitted reports provide a level of **certainty (Yaqīn)** that sits just below the Qurʾān; while nothing can ever reach the unique, inimitable standard of the Revelation itself, the Mutawātir is the most authoritative grade of the Sunnah.

Yet, these collections remain largely obscure to the general public. This raises a pressing rhetorical question: why is there such a fervent push by literalist movements to sideline these indisputable reports in favour of the *Ṣaḥīḥ* collections? While Bukhārī and Muslim are undoubtedly prestigious, they are composed primarily of **Āḥād (solitary)** narrations which, by their very nature, carry a degree of probability. One must wonder why a movement claiming to follow "pure" evidence would undermine the mass-transmitted legacy of the Prophet ﷺ to propagate a level of reportage that can never match the foundational authority of the Mutawātir.

Literalist movements often overlook this hierarchy, elevating solitary reports in the Ṣaḥīḥ to a level of authority that rivals the mass-transmitted word of God—a position the Ḥanafī school rejects as a departure from classical epistemology.

A further distinction must be emphasised: the Qurʾān itself is transmitted as **mutawātir both *lafẓan* (word-for-word) and *maʿnan* (in meaning)**—an unparalleled standard in human history. By contrast, even within the corpus of mutawātir ḥadīth, very few reports approach this dual level of transmission. The vast majority of mutawātir narrations are **mutawātir maʿnawī** (mass-transmitted in meaning, but not identical in wording). In fact, scholars have argued that there is effectively **only one ḥadīth that approaches mutawātir in both wording and meaning**, namely the famous hadith:

> ***"Whoever lies upon me intentionally, let him take his seat in the Fire."***

This ḥadīth is reported by such a large number of Companions (more than 70) that it has been classified as ***mutawātir lafẓī*** by leading scholars, including Imām al-Nawawī and Imām Ibn Ḥajar (see: al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*; Ibn Ḥajar, *Nuzhat al-Naẓar*). Al-Suyūṭī likewise lists it prominently among the clearest examples of mutawātir transmission (*al-Azhār al-Mutanāthirah*).

Ultimately, this stands as the singular narration that affords the believer **absolute *yaqīn* (textual certainty)** that we are hearing the Prophet's ﷺ exact, syllable-for-syllable utterance. The implication for Islamic epistemology is profound: if even the most robust ḥadīth reaches this pinnacle of certainty only in this rarest of instances, then the Qurʾān—which is entirely *mutawātir* in both wording and meaning from beginning to end—remains categorically unmatched in authority. For the Ḥanafī school, this structural superiority dictates that the Qurʾān must serve as the final arbiter.

The Theological Safeguard: al-Māturīdī and al-Kawtharī

The Ḥanafī–Māturīdī school maintains that while the Ṣaḥīḥ is a monumental human effort, it is not Revelation. To grant it functional infallibility is to risk placing a human compilation on the same pedestal as the Divine Word.

This is most evident in how the school handles narrations that appear to undermine the foundations of the faith.

The Prophet Under a Spell: A Challenge to ʿIṣmah

A primary example is the narration in *Ṣaḥīḥ al-Bukhārī* (ḥadīth 5765), which claims that the Prophet Muḥammad ﷺ was affected by black magic to the point of hallucination.

Imām Abū Manṣūr al-Māturīdī (d. 333 AH) viewed such reports with extreme skepticism.

The Conflict:
The Qurʾān explicitly identifies the claim that the Prophet ﷺ was "bewitched" as a slur used by oppressors. Allah says:

> ***"And the wrongdoers say, 'You follow none but a man bewitched.' See how they strike similitudes for you, so they have gone astray and cannot find a way"*** **(Sūrah al-Furqān 25:8–9).**

The Prophet Under a Spell: A Challenge to ʿIṣmah

The narration in Ṣaḥīḥ al-Bukhārī (5765) claims that magic was worked on the Messenger of Allah ﷺ. The text states:

> "...Magic was worked on the Prophet ﷺ so ….."

[Note: The full text of this narration is not included here, as it contains descriptions of the Prophet's ﷺ that are contrary to his prophetic dignity, many scholars find it too disrespectful to quote in its entirety.]

The Logic:
Al-Māturīdī and Imām al-Jasṣāṣ (d. 370 AH) argued that if Allah condemns the disbelievers for this claim, a solitary narration cannot affirm it.

To do so would invalidate the Prophet's ﷺ **ʿIṣmah (infallibility)**. If his mind could be manipulated by sorcery, it casts doubt on the reliability of the Revelation itself.

This creates an impossible dilemma for the literalist: to accept this hadith is to side with the "wrongdoers" mentioned in the Qur'an. For the Ḥanafī school, the protection of the Prophet's **ʿIṣmah** (infallibility) is a foundational principle of the faith. They argue that a solitary, probable report—especially one containing such undignified imagery—can never be used to validate a claim that the Qur'ān has already condemned as a fabrication.

The Prophetic Standard: *ʿIṣmah* as a Filter for Narrations

In the Hanafi methodology, the authenticity of a ḥadīth is not determined solely by the reliability of its chain of narrators **(*isnād*)**. Rather, the text **(*matn*)** must undergo a rigorous process of **Dirāyah** (critical analysis). A central pillar of this analysis is the **Character of Prophethood**.

For the Ḥanafī school, any narration—regardless of its presence in *Ṣaḥīḥ al-Bukhārī*—that attributes undignified, erratic, or unbefitting behavior to the Messenger of Allah ﷺ is critically re-examined or set aside. This is because such reports are viewed as a contradiction to the definitive, mass-transmitted (*qatʿī*) descriptions of the Prophet ﷺ found in the Qurʾān.

The Qurʾānic Injunction of Excellence

The Ḥanafī-Māturīdī perspective posits that the Qurʾān provides the ultimate "character profile" of the Prophet ﷺ. All solitary reports (*khabar wāḥid*) must align with these foundational verses:

The Seal of Moral Perfection:

"And indeed, you are of a great moral character."
(Sūrah al-Qalam 68:4).

Imām al-Jasṣāṣ and other Ḥanafī jurists argue that since Allah has categorized the Prophet's character as ʿ*Aẓīm* (Great/Magnificent), any narration suggesting he was prone to undignified outbursts, severe lapses in judgement, or unrefined behavior is logically impossible. The error, they maintain, lies in the human fallibility of the narrator.

The Infallibility of Expression:

"Nor does he speak from [his own] inclination. It is not but a revelation revealed."

(Sūrah an-Najm 53:3–4).

This verse establishes that the Prophet's public and religious conduct is under constant Divine safeguard. For the Ḥanafī scholar, reports that suggest the Prophet ﷺ was "bewitched" to the point of hallucination or that he failed to uphold the dignity of his office represent a direct conflict with this Divine oversight.

The Conflict with Solitary Reports

A hallmark of Ḥanafī jurisprudence is that a solitary report—which provides only "probabilistic" (*ẓannī*) knowledge—cannot be used to override a "definitive" (*qatʿī*) Qurʾānic principle.

When a ḥadīth appears in a collection like *Ṣaḥīḥ al-Bukhārī* that contains imagery or actions that seem to detract from the Prophet's ﷺ dignity, Ḥanafī

scholars apply the principle of **Nukārah al-Matn** (repugnance of the text). They argue that even if the men in the chain are reliable, it is more plausible that a narrator misunderstood a context or misremembered a detail than it is that the Prophet ﷺ acted in a way that contradicts his status as the ***"Mercy to the worlds"*** **(21:107).**

Scholarly Critical Inquiry of the *Ṣaḥīḥayn*

Ḥanafī-Māturīdī scholars have historically flagged certain narrations as problematic because they clash with the "**Sanctity of Prophethood" (*Maqām al-Nubuwwah*).**

This includes narrations suggesting the Prophet ﷺ used disproportionate physical severity **(Bukhārī 3018, 5686)** or those containing apparent racial bias—such as the instruction to obey a leader "even if he be an Abyssinian with a head like a raisin" **(Bukhārī 7142)**—which Ḥanafīs argue contradicts the Qurʾānic principle of universal human equality and the Prophet's role as a "mercy to the worlds." Furthermore, reports suggesting mental vulnerability through black magic as we touched on earlier **(Bukhārī 5765)**, functional lapses in worship **(Bukhārī 482),** or undignified portrayals of women **(Bukhārī 304)** are often set aside as narrator errors.

Of particular concern are reports suggesting the Prophet ﷺ contemplated suicide by intending to throw himself from mountain tops during a pause in revelation **(Bukhārī 6982)**. Ḥanafī-Māturīdī scholars argue such "suicidal ideation" is fundamentally irreconcilable with the *ʿIṣmah* (infallibility) and psychological fortitude of a Messenger. Critically, Ḥadīth specialists note that this specific "suicide" mention is not a direct prophetic report, but a *Balāghāt* (interpolation) added by the sub-narrator al-Zuhrī. For the Ḥanafī school, this confirms that the "Sahih" label of a collection does not immunise its contents from being flagged as a narrator's error when they clash with the Qurʾānic

guarantees of the Prophet's impeccable character, divine protection, and absolute certainty in his mission **(25:8–9; 68:4; 53:11).**

The Prism of Biography: Our Mother ʿĀʾishah (رضي الله عنها) and the Limits of Solitary Reports

In the Ḥanafī-Māturīdī tradition, the biography of the Messenger of Allah ﷺ is not merely a collection of stories, but a blueprint for moral and legal perfection. As established in previous chapters, the school's methodology of *Dirāyah* (critical content analysis) dictates that any report describing the Prophet's ﷺ private life must be weighed against the Qurʾānic standard of "Great Moral Character" (68:4). This rigorous filter is particularly relevant when examining the narrations regarding the age of the Mother of the Believers, **Sayyidah ʿĀʾishah (رضي الله عنها)**, at the time of her marriage.

The Epistemological Challenge: *Khabar al-Wāḥid* in Public Matters

While the report stating **Sayyidah ʿĀʾishah (رضي الله عنها)** was nine years old at the time of the consummation of her marriage appears in the *Ṣaḥīḥayn*, it remains a **solitary report** (*khabar al-wāḥid*). From a Ḥanafī perspective, a matter of such immense social significance—the marriage of the Prophet ﷺ to the daughter of his most prominent companion—would logically have been a matter of widespread, mass-transmitted knowledge (*mutawātir*).

However, the specific detail of her age frequently traces back to a single primary line of transmission: Hishām ibn ʿUrwah. Critically, many classical authorities noted that Hishām's narrations after his move to Iraq exhibited a degree of "confusion" or "loose transmission" (*irsal*) that was not present during his earlier years in Medina. For the Ḥanafī jurist, a solitary report that carries such massive social implications but lacks universal transmission is treated with extreme academic caution.

The Seerah Evidence: A Clash of Chronologies

The Ḥanafī-Māturīdī tradition employs **historical cross-referencing** to test the reliability of a solitary report. Several mass-transmitted reports from the early days of the *Seerah* create a profound chronological conflict with the "age nine" narration:

1. **Early Conversion and the Age of Discernment:** Historical records of the *al-Sābiqūn al-Awwalūn* (the pioneers in Islam) indicate that **Sayyidah ʿĀʾishah (**رضي الله عنها**)** accepted Islam shortly after her father, Hazrat Abū Bakr (رضي الله عنه). **Ibn Isḥāq**, the earliest biographer, and **Ibn Kathīr** (*al-Bidāyah wan-Nihāyah*) list her among the first group to embrace the faith in Mecca. For a child to be included in such a historical list, they must have reached the age of discernment (*tamyīz*). If the marriage was consummated roughly 13 to 14 years after this initial conversion period, and she was already of a conscious age to embrace the faith at the start, her age at the time of marriage mathematically aligns with approximately 18 or 19.

2. **The Military Benchmark at Uḥud:** *Ṣaḥīḥ al-Bukhārī* (2880) records that **Sayyidah ʿĀʾishah (**رضي الله عنها**)** was active at the Battle of Uḥud (3 AH), performing the strenuous task of carrying water skins to the wounded on the front lines. It is well-documented that the Prophet ﷺ strictly enforced a minimum age for those present on the battlefield; he famously turned away Ibn ʿUmar (رضي الله عنه) at Uḥud for being only fourteen years old, only accepting him for the Battle of the Trench at the age of fifteen. Given that Uḥud occurred only a year or two after her marriage was consummated, the Ḥanafī school argues it is historically inconsistent to suggest she was a child of ten while simultaneously fulfilling duties on a battlefield that required the physical and mental maturity of a young adult. This supports the Ḥanafī contention that the "age nine" report likely suffered from a narrator’s chronological error.

The Qurʾānic Mandate: Marriage and *Rushd* (Maturity)

Beyond historical dates, the Ḥanafī school relies on **Qurʾānic Legal Theory**. The Qurʾān does not merely link marriage to physical puberty, but to a state of **Rushd** (sound judgement and maturity):

> ***"And test the orphans [in their abilities] until they reach the age of marriage. Then if you perceive in them Rushd (sound judgement), release their property to them..."* (Sūrah an-Nisāʾ 4:6).**

Ḥanafī jurists, such as **Imām al-Jaṣṣās,** argue that Allah explicitly links the "age of marriage" with "sound judgement." For the Ḥanafī school, marriage is a contract (*ʿaqd*) that requires the capacity for valid consent and the ability to fulfill the responsibilities of a household. To suggest the Prophet ﷺ—the living embodiment of the Qurʾān—would bypass the requirement of *Rushd* is a violation of Prophetic dignity and Qurʾānic law.

Ultimately, for the Ḥanafī scholar, the conclusion is rooted in the **Sanctity of Prophethood** (*Maqām al-Nubuwwah*). When a solitary report depicts a timeline that contradicts both the **Qurʾānic requirement of maturity** and the **documented chronology of the Seerah**, the report is classified as *Muʿallal* (defective).

By setting aside the solitary narration in favour of a version that reflects the Prophet's ﷺ wisdom and **Sayyidah ʿĀʾishah's (**رضي الله عنها**)** intellectual maturity, the Ḥanafī school ensures that the "Great Character" of the Messenger remains the central, unshakeable truth. The preservation of the Prophet's ﷺ moral integrity as the perfect exemplar is a higher priority than the literalist adherence to a single, chronologically disputed report.

The Legacy of Critical Rigor

Ultimately, for the Ḥanafī school, protecting the *ʿIṣmah* and dignity of the Prophet ﷺ is a higher priority than the literal acceptance of a solitary report. In this school of thought, "best of character" is not just a devotional praise—it is a legal and theological filter that ensures the Messenger ﷺ remains the perfect exemplar for humanity.

This tradition of critical inquiry is best exemplified by **Shaykh Muḥammad Zāhid al-Kawtharī**, who frequently cited **Imām al-Dāraquṭnī** (d. 385 AH)—the scholar who identified over 200 narrations in the *Ṣaḥīḥayn* that failed to meet the most rigorous conditions of authenticity. Al-Kawtharī demonstrated that if a report attributes corporeality to Allah or contradicts the character of the Prophet ﷺ, it is a defective report (*muʿallal*)—regardless of the collection in which it appears.

Al-Kawtharī and the Fight Against Anthropomorphism (Tashbīh)

Shaykh Muḥammad Zāhid al-Kawtharī, the late Deputy of the Ottoman Caliphate's Office of Islamic Justice, argued that a literalist reading of certain narrations in *Ṣaḥīḥ al-Bukhārī* served as a dangerous gateway for **anthropomorphism** (tashbīh).

The Ḥadīth of the Foot:
Bukhārī records a report stating that Hell will not be full until Allah places His "Foot" (*qadam*) into it (ḥadīth 4848).

"Hell will keep on saying: 'Are there any more [people to burn]?' until the Lord of the Worlds puts His Foot over it [an act of physical pressure], and then its different parts will come near to each other [the vast dimensions of Hell physically shrinking and contracting] and it will say: 'Enough! Enough!'"

(**ḥadīth 4848**).

The Ḥanafī Response:

Shaykh al-Kawtharī was indeed uncompromising on this point. While different scholars identify various problematic reports, **al-Kawtharī focused on a core group of approximately 12 narrations in *Ṣaḥīḥ al-Bukhārī*** that he believed were the primary sources of anthropomorphic confusion. He argued that these reports—including those attributing a "foot," "finger," or "laughter" to the Divine—are "poisoned fruits" of ***Isrāʾīliyyāt* (folkloric legends)**. He insisted that any literalist interpretation of these reports contradicts the absolute, mass-transmitted Qurʾānic decree: **"There is nothing like unto Him" (42:11).**

The Dangers of Anthropomorphism:
For the Ḥanafī-Māturīdī school, literalism in these narrations poses two existential dangers:

1. **The Violation of Transcendence:** If Allah has a "foot" or physically "descends," He is by definition composed of parts, limited by space, and subject to movement. This reduces the Infinite Creator to the status of a **created object** (*ḥādith*), which the Ḥanafī school rejects as a foundational error in creed.

2. **The Death of Logic:** Ḥanafī theology (*Kalām*) proves God exists because He is *not* like the universe. If He shares the universe's physical attributes (limbs, location, direction), the entire rational framework for proving God's existence collapses.

The Māturīdī Shield: Defending Transcendence Against Anthropomorphism

Central to the Ḥanafī response is the creed of **Imām Abū Manṣūr al-Māturīdī**, who codified the foundational belief that **Allah exists without a**

place (makān). This doctrine asserts that since space is a created entity, the Creator cannot be dependent upon or contained within it.

The Qurʾānic Basis:

There are numerous verses in the Qurʾān that establish this principle of transcendence; however, while a comprehensive list is beyond the scope of this work, we will focus on one primary proof-text found in **Sūrah al-Ḥadīd**:

> ***"He is the First (al-Awwal) and the Last (al-Ākhir), the Manifest and the Hidden..." (57:3).***

The Logical Necessity:

Imām al-Māturīdī argued that if Allah is **"The First,"** He existed necessarily before the creation of time, space, and direction. There was no "above," no "below," and no "location" until He brought them into being. Since Allah is immutable and does not change, He remains exactly as He was before space was created: **Transcendent and free from location.**

The Refutation of Literalism:

By establishing this hierarchy, the Ḥanafī school exposes the fundamental flaw in the literalist push for anthropomorphic reports:

- **Pre-eternity:** If Allah existed before "place" was created, He cannot subsequently be "contained" by a location (such as a Throne or a position above Hell).
- **Finality:** As "**The Last,**" He remains when all physical places have perished; He is the end-point, not a physical object within an end-point.

To suggest that Allah has a physical "foot" that enters a "place" (Hellfire) is to suggest that the Creator has become subject to His own creation. For the Ḥanafī school, this is a theological impossibility that contradicts the very nature of Allah's Pre-eternity and Transcendence.

The Qurʾān: The Ultimate Hallmark

In the Ḥanafī–Māturīdī framework, the Qurʾān is the greatest and final hallmark of truth.

It is the only text that is:

- **Qaṭʿī al-Thubūt** (definitively established),
- Divinely protected,
- And epistemically supreme.

While the Ṣaḥīḥ serves as a secondary source of guidance, it must always be measured against the infallible yardstick of Revelation.

When a solitary narration suggests a meaning that clashes with the clear, rational, and theological principles of the Qurʾān, the Ḥanafī master does not force Revelation to bend.

Instead, they recognise the ḥadīth for what it is:

> A humanly transmitted report, subject to the limitations and fallibility of its narrators.

A Necessary Clarification: Revelation, Preservation, and Transmission

At this point, a critical distinction must be made—one often misunderstood.

The Ḥanafī position **does not deny** that the words of the Prophet Muḥammad ﷺ are divinely guided. Allah Himself affirms:

> ***"Nor does he speak from [his own] desire. It is nothing but revelation revealed"*** **(Sūrah al-Najm 53:3–4).**

Thus, the Sunnah in its origin is indeed grounded in divine guidance.

However, the issue is not **inspiration**, but **preservation**.

Allah makes a unique and explicit promise regarding the Qurʾān:

> ***"Indeed, We have sent down the Reminder, and indeed, We will surely preserve it"*** **(Sūrah al-Ḥijr 15:9).**

No such categorical guarantee was given for the corpus of ḥadīth in its transmitted form. Even among the greatest imams, there was no absolute consensus on which narrations are ṣaḥīḥ—Imām al-Bukhārī and Imām Muslim themselves differed in their criteria and selections—demonstrating that ḥadīth authentication is a matter of scholarly judgement, not divinely guaranteed preservation.

For this reason, ḥadīth developed as a **science (ʿulūm al-ḥadīth)**—a vast human effort involving:

- Chains of transmission (isnād),
- Critical evaluation of narrators (jarḥ wa taʿdīl),
- And rigorous classification (ṣaḥīḥ, ḥasan, ḍaʿīf).

This entire enterprise exists precisely because preservation was **not automatic**, but required scholarly verification.

Therefore, to scrutinise a ḥadīth is not to reject the words of the Prophet ﷺ—rather, it is to ensure that what is attributed to him is truly his.

The distinction, then, is clear:
The Sunnah is divinely inspired—but its transmission is human.

And it is within this distinction that the Ḥanafī tradition preserves both:

- The sanctity of the Prophet's ﷺ words,
- And the supremacy of the Qurʾān as the only fully preserved, definitive revelation.

The Caution of the Salaf: Imam Malik and the Limits of Narration

Imam of Medina, also exercised extreme caution with *Sahih* reports that could be easily misunderstood as anthropomorphism (*Tashbih*).

A prime example is the hadith: *"When any one of you hits (another), let him avoid the face, for Allah created Adam in His image"* (or *"in the image of the Most Merciful"* in some variants).

- **The Scholarly Concern:** Although this hadith appears in the *Sahih* collections, it was historically a source of great anxiety for scholars like Imam Malik. The concern was that a literalist reader would mistakenly believe Allah has a physical "form" or "face" like a human being.

- **Imam Malik's Restriction:** It is recorded that Imam Malik was so cautious about this specific narration that he **disliked its public circulation** or teaching it in general gatherings. In his view, exposing the masses to such ambiguous texts without the proper theological grounding could lead to the grave sin of comparing the Creator to His creation.

Sahih vs. "Ma'mul Bihi" (Acted Upon)

The authenticity of a chain (*Sahih*) does not automatically mean the hadith must be narrated publicly or acted upon in isolation.

- **Scrutiny of the Meaning:** Imam Malik, like Imam Abu Hanifa, believed that a solitary report (*Ahad*), even if authentic, must be weighed against the **definitive principles** of the Quran—specifically the verse, *"There is nothing like unto Him"* (42:11).
- **The "Amal" of Medina:** For Imam Malik, the continuous practice (*Amal*) of the community of Medina was a stronger filter than a single written report. If a hadith seemed to contradict the absolute transcendence of Allah, he would prioritise the established creed over the literal wording of the report.

The caution shown by the great Imam Mālik reinforces a vital truth: the Hanafi approach was not an outlier, but part of a unified front among the early Imams. By placing Creed and established principles above fragmented reports, they created a necessary filter for the Ummah, ensuring that the 'Sahīh' label would never be weaponised against the absolute transcendence of Allah.

Conclusion

To conclude this section, it is essential to clarify that the preceding analysis is not intended to undermine the noble science of Hadith nor to diminish the monumental efforts of the great compilers. Rather, it serves to remind the seeker of knowledge that Fiqh is not a matter of black and white.

Jurisprudence is a sophisticated architecture of *Usūl* (principles), where the hierarchy of evidence and the weight of the Qur'an dictate the direction of the law. It is rarely as simple as quoting a single narration; it requires the master-hand of a jurist to ensure that the Sunnah remains in perfect harmony with the Divine Revelation.

By revisiting these critiques, we gain a renewed perspective on the unmatched intellectual depth of Imām al-Aʿẓam Abū Ḥanīfa. His methodology was not a departure from the Prophetic legacy, but its most vigilant guardian. Long before the later collectors began their work, the Imām had already established the rigorous standards of *ʿAql* (intellect) and *Naql* (tradition) that would protect the Ummah from the pitfalls of literalism and anthropomorphism. His superior foresight provided the Ummah with a fortress to protect the purity of **Tawḥīd**, ensuring that the Creator was never reduced to the likeness of His creation—a monumental legacy that remains a testament to why his school became the standard for half the Muslim world.

The profound irony lies in the modern tendency to condemn the followers of Imam Abu Hanifa for their supposed blind adherence to his ***ijtihad***

(independent legal reasoning), while these same critics ironically follow **blindly** the *ijtihad* of Imam Bukhari in his *Sahih* collection with equal finality. Both scholars employed a rigorous methodology rooted in tradition, yet one is often tarnished as prioritising reason over revelation, while the other is elevated to a status of functional infallibility.

Why is it that the human discretion of a jurist is treated as a liability, while the human discretion of a collector is treated as divine certainty?

We must ask why the *ijtihad* of the later collector is rebranded as 'revelation,' while the *ijtihad* of the earlier jurist is dismissed as 'opinion.'

Section 7 — The Students of Imam Abū Ḥanīfah and the Preservation of His Hadith Legacy

A decisive proof of Imam Abū Ḥanīfah's standing in hadith is not found merely in what he narrated, but in who narrated from him. The strength of a scholar is often measured by the calibre of his students—and in this respect, the Imam's legacy is exceptional.

If Abū Ḥanīfah were weak in hadith, it would be difficult to account for how some of the greatest hadith masters of the second and third centuries either studied under him directly or emerged from his immediate scholarly circle.

1. ʿAbdullāh ibn al-Mubārak — The Hadith Master

ʿAbdullāh ibn al-Mubārak (d. 181 AH) was one of the towering authorities of early Islam—a master of hadith, asceticism, and jurisprudence.

He was also a student of Imam Abū Ḥanīfah.

He famously said:
"If Allah had not rescued me through Abū Ḥanīfah and Sufyān al-Thawrī, I would have been like the common people."

Ibn al-Mubārak is widely cited throughout the major hadith compilations, and his reliability is beyond dispute. His direct association with the Imam, coupled with his explicit praise, serves as a powerful testimony to Imam Abū Ḥanīfah's depth in both hadith and legal understanding.

2. Makkī ibn Ibrāhīm — A Bridge to Later Hadith Scholarship

Makkī ibn Ibrāhīm was a devoted student of Imam Abū Ḥanīfah and later became one of the most important teachers of Muḥammad al-Bukhārī.

Analysis of *Ṣaḥīḥ al-Bukhārī* reveals that among its rare thulāthiyyāt (three-link chains), a significant portion passes through Makkī ibn Ibrāhīm.

Thus, some of the shortest and most prestigious chains in the most celebrated hadith collection pass through a scholar formed within the circle of Abū Ḥanīfah.

This reflects a crucial historical reality: some of the most elevated chains in hadith literature pass through scholars shaped by the very tradition critics seek to diminish.

This represents, in practical terms, what later scholars such as Muḥammad Zāhid al-Kawtharī expressed through the metaphor of the "tree and the fruit." The great hadith compilations, while renowned for their precision in transmission, often drew upon chains, teachers, and scholarly networks cultivated by earlier juristic traditions.

In this sense, the fruits of later hadith scholarship cannot be fully understood without recognising the roots from which they emerged—roots firmly embedded in the intellectual and transmission legacy of figures such as Imam Abū Ḥanīfah.

3. Wakīʿ ibn al-Jarrāḥ — A Pillar of Transmission

Wakīʿ ibn al-Jarrāḥ, a major transmitter in the canonical collections and a teacher of Imam al-Shāfiʿī, was closely associated with the intellectual environment of the Kūfan school.

He is reported to have issued legal rulings in accordance with the opinions of Imam Abū Ḥanīfah and to have held him in high regard.

As one of the foundational transmitters in hadith literature, Wakīʿ's connection to the Ḥanafī milieu further demonstrates that the Kūfan tradition was not separate from hadith excellence—it was one of its central contributors.

4. Abū Yūsuf and Muḥammad al-Shaybānī — The Systematisers

Among the Imam's most influential students were:
• Abū Yūsuf (Yaʿqūb ibn Ibrāhīm), later Chief Judge of the ʿAbbāsid Empire
• Muḥammad ibn al-Ḥasan al-Shaybānī, one of the most prolific jurists of early Islam

Through them, Imam Abū Ḥanīfah's narrations and legal reasoning were preserved in structured written form. Their works contain extensive hadith material, āthār, and juristic analysis rooted directly in the Imam's methodology.

Thus, his legacy survives not merely as isolated narrations, but as an integrated legal tradition grounded in the Sunnah.

5. The Masānīd Tradition

The narrations attributed to Imam Abū Ḥanīfah were later gathered into numerous Musnad compilations.

Historical sources mention:
• At least fifteen early Musnads attributed to the Imam
• Later compilations such as *Jāmiʿ Masānīd al-Imām al-Aʿẓam*
• Observations by later scholars, including al-Kawtharī, that even more compilations once existed.

Although not all early manuscripts survive in their original form, their contents were preserved through transmission, citation, and later compilation.

This decisively refutes the claim that the Imam left no hadith legacy. His narrations were preserved through dedicated Musnad collections, the works of his students, and citations across the broader hadith tradition.

6. A Living Scholarly Circle

Imam Abū Ḥanīfah did not operate in isolation. He taught within a structured scholarly circle reportedly consisting of more than forty advanced students, many of whom were accomplished scholars in their own right.

Legal questions were debated collectively, examined rigorously, and refined through careful engagement with textual evidence and reasoned analysis.

It is difficult to imagine that a scholar weak in hadith could sustain such an environment of critical scrutiny among experts trained in transmission sciences. The intellectual strength of his circle itself stands as indirect but compelling testimony to the depth of his knowledge.

7. A Decisive Observation

If Imam Abū Ḥanīfah were genuinely weak in hadith:
• Why did leading hadith masters study under him?
• Why did his students become central transmitters in the major collections?
• Why do criticisms focus primarily on methodology rather than demonstrable unreliability?

The historical pattern does not indicate weakness, but a fundamentally different scholarly function.

He was not a compiler seeking maximum quantity.
He was a jurist constructing a coherent legal system upon verified Sunnah.

Conclusion — Legacy and Continuity

The legacy of Imam Abū Ḥanīfah is therefore not confined to the number of narrations directly attributed to him, but is reflected in the enduring scholarly tradition he produced—one that shaped both legal reasoning and hadith transmission across generations.

His students did not merely transmit his narrations; they carried forward his method, his discipline, and his approach to the Sunnah.

Section 8 — The Hadith of the Pleiades and Its Application to Imam Abū Ḥanīfah

The Messenger of Allah ﷺ said:

> **"If faith were suspended at the Pleiades, a man from among the Persians would attain it."**

This hadith is not marginal, nor is it disputed. It is rigorously authentic, preserved in both Sahih al-Bukhari (4897) and Sahih Muslim (2546b). Its authenticity is established.

The question, therefore, is not whether the hadith is sound—but to whom it most fittingly applies.

The Most Fitting Historical Application

Among the earliest and most consistent scholarly applications of this hadith is its attribution to Imam Abū Ḥanīfah (رحمه الله).

This is not an arbitrary association. It is rooted in historical reality.

He was, without serious dispute, the most consequential Persian-origin scholar of the formative period of Islamic law. Born in Kūfah to Persian lineage, he emerged at a moment of immense intellectual and legal challenge:

- fabricated and weak narrations had begun to circulate widely,
- the Muslim world had expanded into complex and unprecedented legal territories,
- and the need for a structured, coherent legal system had become urgent.

It was in this environment that Imam Abū Ḥanīfah rose—not merely as a transmitter, but as the first to systematise fiqh into a disciplined and scalable legal framework.

The Qurʾānic Context: Sūrah al-Jumuʿah and the "Others"

This narration is not an isolated statement; it is the Prophetic commentary on a profound Qurʾānic promise. Upon the revelation of Sūrah al-Jumuʿah, the Companions encountered the verse:

"And [He has sent him to] others among them who have not yet joined them"
(62:3)

The verse (62:3) specifically identifies a person who are **distinct** from the Companions (*ṣaḥāba*) but are **joined to them** in mission and purpose. While they are not companions in the sense of physically seeing the Prophet ﷺ, they are spiritually and intellectually linked to that first generation.

When they asked the Messenger of Allah ﷺ who these "others" were, he placed his hand upon the shoulder of the Persian Companion, Salmān al-Fārisī (رضي الله عنه), and declared:

"If faith were at the Pleiades, a man from among these [Persians] would surely attain it."

By placing his hand on Salmān (رضي الله عنه), the Prophet ﷺ established a spiritual and intellectual lineage for the Persian people within the heart of the Ummah. This was an indirect Qurʾānic reference to the great scholars who would emerge later—those who were not yet present but would eventually carry the banner of the religion.

As a descendant of this Persian lineage, born in the heart of the scholarly world of Kūfah, Imam Abū Ḥanīfah is seen by the majority of historians and researchers as the primary fulfilment of this prophecy. **He was the "one who came later" to retrieve the faith from the heights of complexity and bring it back into the lived reality of the believers, exactly as the Qurʾān had foretold.**

Retrieving Faith from Fragmentation

The hadith describes faith as being suspended at a distant height—beyond ordinary reach. This is not merely a statement of difficulty, but of recovery.

If faith here is understood as the lived and applied structure of Islam, then the one who "retrieves" it must be a scholar who:

- distinguishes authentic from fabricated transmission,
- safeguards Qurʾānic universals from being overridden by weaker reports,
- imposes order upon a growing and complex body of narrations,
- and establishes a methodology capable of guiding an expanding civilisation.

This is not a general description. It is a precise one.

And it aligns directly with the historical role of Imam Abū Ḥanīfah.

Scholarly Recognition

Major authorities did not hesitate to apply this hadith to him. Among them is Imam **Jalal al-Din al-Suyuti,** who explicitly identified Imam Abū Ḥanīfah as its most fitting referent.

This was not a sentimental attribution. It was a recognition grounded in:

- his unparalleled role in structuring Islamic law,
- the scale of his scholarly legacy,
- and the enduring influence of his methodology across centuries.

While some scholars extended the hadith to Persian scholarship more broadly, no individual within that tradition matched Imam Abū Ḥanīfah in:

- institutional impact,
- legal systemisation,
- scholarly progeny,

- and sustained global adherence.

Other prominent scholars who shared this view include:

- **Imam Ibn Hajar al-Haytamī al-Makkī**
  In *al-Khayrāt al-Ḥisān*, he explicitly identifies the Imam as the unique referent of this tradition due to his Persian lineage and unmatched knowledge.

- **Imam Shāh Walīullāh al-Dehlawī**
  In his *Maktūbāt*, he views the Imam as the physical and spiritual manifestation of this Prophetic promise.

- **Allāmah al-Shabrāmallisī**
  Following the lead of al-Suyūtī, he remarked that there is 'no doubt' the hadith refers to Abū Ḥanīfah, as no other Persian reached his level of universal legal authority."

A Civilisational Retrieval

In the second century of Islam, as narrations multiplied and confusion increased, Imam Abū Ḥanīfah did not simply preserve reports—he imposed order upon them.

He filtered, evaluated, and integrated the Sunnah into a coherent legal system that could be applied across regions and generations.

This was not a local contribution. It was civilisational.

Through his students and their successors, his methodology became the legal backbone of vast regions of the Muslim world—enduring not for decades, but for over a millennium.

Conclusion

The application of the Hadith of the Pleiades to Imam Abū Ḥanīfah is not poetic praise, nor is it an over-extension of meaning. It is a historically grounded identification.

The hadith speaks of a man who would attain faith when it had become distant—when access to its correct understanding required effort, precision, and depth.

In the formative period of Islamic law, no figure embodies this description more completely than Imam Abū Ḥanīfah.

> **He did not merely preserve the Sunnah—he retrieved it from fragmentation and anchored it within a system capable of sustaining the religion across centuries.**

Section 9 — Qiyās: Reasoning Anchored in Revelation

Imam Abū Ḥanīfah's use of *qiyās* was not a preference for opinion over revelation. It was a disciplined extension of revelation into new circumstances. Those who reduce qiyās to "personal reasoning" misunderstand both its foundations and its necessity.

Qiyās is the process of applying an established ruling from the Qurʾān or Sunnah to a new situation not explicitly mentioned in the texts. It operates by identifying the operative cause (ʿ*illah*) behind a ruling and applying that same cause to analogous cases. The ruling is not independently created; it is anchored in revelation through a shared principle.

In this way, qiyās allows Islamic law to address new realities while remaining firmly rooted in the Qurʾān and the Sunnah. For Imam Abū Ḥanīfah and the early jurists, qiyās was not opinion—it was structured reasoning governed by textual fidelity.

1. The Qurʾānic Foundation of Legal Reasoning

The Qurʾān does not merely transmit rulings; it commands reflection, comparison, and inference.

Allah says:

> **"So take lesson, O people of insight." (59:2)**

The command *faʿtabirū* implies crossing from one case to another through reflection—an indication of analogical reasoning recognised by classical jurists.

Allah also says:

> **"If you differ in anything, refer it to Allah and the Messenger." (4:59)**

Referral (*radd*) is not limited to literal citation. It includes deriving principles from revelation and applying them to new circumstances.

At the same time, the Qurʾān warns against baseless conjecture:

> **"Indeed, conjecture does not avail against the truth." (10:36)**

> **"They follow nothing but assumption, and assumption does not avail against the truth at all." (53:28)**

These verses establish a clear epistemological hierarchy: certainty (*yaqīn*) is distinct from conjecture (*ẓann*).

Properly understood, qiyās does not introduce conjecture—it extends established certainty through causes rooted in revelation.

2. The Prophetic Approval of Analogy

The Messenger of Allah ﷺ explicitly approved reasoned legal judgment. When sending Muʿādh ibn Jabal (رضي الله عنه) to Yemen, he asked:

> "According to what will you judge?"

He replied:
"According to the Book of Allah."

"If you do not find it therein?"
"Then according to the Sunnah of the Messenger of Allah."

"If you do not find it therein?"
"Then I will exert my reasoning."

This hadith is recorded in **Sunan Abī Dāwūd** (3592), **Jāmiʿ al-Tirmidhī** (1327), **Musnad Aḥmad** (22057), and **Sunan al-Dārimī** (168).

The Prophet ﷺ approved this methodology.

This establishes a clear hierarchy:

1. Qurʾān
2. Sunnah
3. Reasoned extension where no explicit text exists

Imam Abū Ḥanīfah operated squarely within this Prophetic framework.

3. The Necessity of Qiyās in Kūfah

Imam Abū Ḥanīfah lived in a period of rapid expansion and increasing legal complexity. New commercial practices, financial arrangements, governance structures, and social conditions emerged that had no direct textual precedent.

Without qiyās, two outcomes become inevitable:

- Law becomes rigid and incapable of addressing new realities,
- or isolated reports are applied mechanically without contextual coherence.

Imam Abū Ḥanīfah refused both.

He anchored legal reasoning in:

- the Qurʾān,
- mutawātir and widely accepted Sunnah,
- and established Companion practice.

Where no explicit ruling existed, he identified the operative cause (*ʿillah*) and extended it analogically.

This is not innovation—it is disciplined continuity.

4. Protecting Certainty from Speculation

The Ḥanafī school formalised a foundational maxim:

"Certainty is not removed by doubt" (al-yaqīn lā yazūl biʾl-shakk).

This reflects the Qurʾānic distinction between definitive and probabilistic evidence.

- The Qurʾān and mutawātir Sunnah produce certainty (*qaṭʿī*)
- Solitary reports produce probable knowledge (*ẓannī*)

Probable evidence is binding—but it does not override definitive principles without reconciliation.

Thus, when a solitary narration appeared to conflict with:

- a clear Qurʾānic universal,
- a widely transmitted Sunnah,
- or established Companion practice,

the Imam examined:

- context,
- specification,
- abrogation,
- harmonisation,
- or limitation.

This was not rejection of hadith—it was preservation of hierarchy.

5. Qiyās and Hadith: A Unified Method

Qiyās is not separate from hadith—it depends upon it.

One cannot identify the operative cause of a ruling without deep familiarity with the Sunnah. Disciplined qiyās requires:

- mastery of transmission,
- awareness of context,
- understanding of legal objectives (*maqāṣid*),
- and sensitivity to textual universals.

This is why Imam Abū Ḥanīfah's circle included numerous advanced scholars who rigorously debated rulings before adopting them.

Qiyās is not a substitute for hadith—it is its extension into new realities.

6. A Structured Legal Civilization

The enduring success of the Ḥanafī school demonstrates that qiyās was not arbitrary reasoning. It produced:

- coherent commercial law,
- judicial systems adopted by empires,
- consistent legal principles across centuries,
- and a scalable framework rooted in revelation.

Had Imam Abū Ḥanīfah replaced hadith with opinion, his school would not have endured. Instead, it became the most widespread legal tradition in Islamic history.

This is not the legacy of conjecture.

It is the legacy of disciplined reasoning anchored in revelation.

Section 10 — In Defence of Imam Abū Ḥanīfah: Travel, Transmission, and the Reality of His Scholarship

One of the recurring criticisms directed at Imam Abū Ḥanīfah (رحمه الله) is the claim that he did not travel extensively in pursuit of hadith, and therefore lacked exposure to the wider scholarly world. A related accusation follows: that authentic hadith did not adequately reach him, leading him to rely excessively on *qiyās*.

Both claims collapse under historical scrutiny.

Kūfah Was Not a Peripheral City — It Was an Intellectual Epicentre

The first and most decisive point is geographical and historical.

Imam Abū Ḥanīfah did not live in an isolated town. He lived in Kūfah—one of the greatest intellectual centres of the early Islamic world.

When the Caliphate was established there under Sayyidunā ʿAlī ibn Abī Ṭālib (رضي الله عنه), Kūfah became a political and scholarly nucleus. Large numbers of senior Companions resided and taught there, including:

- ʿAbdullāh ibn Masʿūd (رضي الله عنه)
- ʿAlī ibn Abī Ṭālib (رضي الله عنه)
- Saʿd ibn Abī Waqqāṣ (رضي الله عنه)
- Numerous participants of Badr and the Pledge of Riḍwān

Early historians such as Ibn Saʿd report that Kūfah contained hundreds of Companions at various times. It was a city saturated with hadith transmission, legal reasoning, and scholarly debate.

To suggest that Imam Abū Ḥanīfah lacked exposure because he did not "travel widely" ignores a fundamental reality:

> **Travel was a means to access knowledge. Imam Abū Ḥanīfah was already surrounded by it.**

The Kūfan Chain Was a Living Tradition

Imam Abū Ḥanīfah did not inherit an isolated body of knowledge, but a continuous scholarly lineage rooted in the Companions:

ʿAlī (رضي الله عنه) → Ibn Masʿūd (رضي الله عنه) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād ibn Abī Sulaymān → Abū Ḥanīfah (رحمه الله)

This was not a weak regional tradition. It was one of the most disciplined legal schools in early Islam, known for its depth in fiqh, analytical rigor, and systematic reasoning.

In fact, the prevalence of fabricated hadith in Iraq during the late Umayyad period made such rigor necessary. Imam Abū Ḥanīfah's caution was not a deficiency—it was an intellectual response to a complex and challenging transmission environment.

The Claim That He "Did Not Travel" Is Historically Inaccurate

Even if one accepts the flawed premise that scholarship required constant travel, the claim still fails.

Imam Abū Ḥanīfah did travel.

He travelled repeatedly to:

- Makkah
- Madinah
- Baṣrah — on numerous occasions, particularly for scholarly debate and engagement

He performed Ḥajj multiple times and remained in the Ḥijāz for extended periods, meeting scholars and exchanging knowledge.

Among those he encountered was Imam Jaʿfar al-Ṣādiq (رحمه الله), a leading scholar from the Ahl al-Bayt. Their interaction is well documented in biographical literature, and Imam Abū Ḥanīfah himself acknowledged his depth of knowledge.

Thus, the claim that he was isolated from the wider scholarly world is historically unsustainable.

Hadith Did Reach Him — Abundantly

The claim that authentic hadith did not reach Abū Ḥanīfah is even more untenable.

Kūfah itself was a major centre of hadith transmission. It was:

- the city of Hazrat Alī (رضي الله عنه),
- the city of Ibn Masʿūd (رضي الله عنه),
- and a hub of legal and hadith scholarship for over a century.

The school of Ibn Masʿūd produced leading scholars such as ʿAlqamah, Masrūq, and al-Aswad, who transmitted both hadith and legal understanding.

Imam Abū Ḥanīfah stood at the end of this chain.

To argue that hadith "did not reach" him is to suggest that an entire scholarly ecosystem—spanning generations—somehow bypassed the very scholar who inherited it.

This is not a historical argument. It is an impossibility.

A Scholar of Hadith Before Fiqh

It is often overlooked that Imam Abū Ḥanīfah's early formation was within hadith circles before he specialised in jurisprudence.

He studied under:

- Ḥammād ibn Abī Sulaymān for nearly two decades,
- scholars of the Ḥijāz,
- and figures from the Ahl al-Bayt, including Jaʿfar al-Ṣādiq (رحمه الله).

Biographical sources indicate that he possessed extensive knowledge of hadith. Reports describing large numbers of narrations attributed to him reflect not only texts, but chains and variants—a common feature of early hadith discourse.

Even critics such as Yahyā ibn Maʿīn did not claim he lacked hadith; their critique was methodological, not epistemic.

The Need for Analytical Rigor

Iraq during the late Umayyad period was also a region in which fabricated narrations circulated widely due to political and sectarian conflict.

Imam Abū Ḥanīfah's response was not to multiply narration indiscriminately, but to filter it.

He was known for:

- strict criteria in accepting solitary reports,
- testing narrations against Qurʾānic principles,
- comparing reports with established Companion practice,
- and ensuring coherence within the legal system.

This was not rejection of hadith.

It was disciplined filtration in an environment that required it.

His Students as Evidence

If hadith truly "did not reach" Imam Abū Ḥanīfah, one must answer a simple question:

How did his students become leading hadith authorities?

Among them:

- Abū Yūsuf (رحمه الله), Chief Judge of the ʿAbbāsid Caliphate

- Muḥammad al-Shaybānī (رحمه الله), a major transmitter and author of *al-Āthār*
- Zufar ibn al-Hudhayl (رحمه الله)

These were not marginal figures. They were deeply engaged in hadith transmission and legal scholarship.

It is historically implausible that an entire generation of hadith scholars emerged from a teacher allegedly deficient in hadith.

Qiyās Was Not a Substitute for Hadith

A final misunderstanding is the claim that Imam Abū Ḥanīfah resorted to qiyās because hadith were unavailable to him.

In reality, qiyās was employed only when:

- no explicit text addressed the issue,
- multiple reports required reconciliation,
- or general principles required application to new circumstances.

His method followed a clear hierarchy:

1. Qurʾān
2. Established Sunnah
3. Consensus of the Companions
4. Statements of the Companions
5. Qiyās

He never held that analogy overrides authentic Prophetic text. The accusation confuses disciplined methodology with rejection.

The Historical Verdict

The claim that Imam Abū Ḥanīfah lacked hadith due to limited travel or exposure is historically untenable.

It misunderstands:

- the status of Kūfah as a major intellectual centre,
- the strength of the Kūfan chain of transmission,
- the Imam's own scholarly formation,
- the intellectual challenges of his era,
- and the calibre of his students.

Imam Abū Ḥanīfah did not lack hadith.

He disciplined them.

And it is precisely this discipline that produced not only a coherent legal system, but the most enduring school of law in Islamic history.

The Accusation of "Ra'y" (Opinion)

Imam Abū Ḥanīfah was often described as *Imām Ahl al-Ra'y*—the leading figure of the school of legal reasoning. To some of his critics, this label implied a preference for personal opinion over Prophetic hadith.

In its proper historical context, however, *ra'y* did not signify arbitrary opinion. Rather, it referred to disciplined legal reasoning (*qiyās*), grounded in the Qurʾān, the Sunnah, and the inherited practice of the early generations.

When confronted with a solitary report that appeared to conflict with a stronger Qurʾānic generality, a widely transmitted Sunnah, or established Companion precedent, the Imam did not dismiss the narration. Instead, he subjected it to careful juristic analysis:

- examining the possibility of reconciliation,
- considering abrogation,
- analysing its context and scope,
- and, where necessary, preferring the more foundational and certain evidence.

This was not a departure from the Sunnah, but a method of preserving it from misapplication.

The Intellectual Filter

Imam Abū Ḥanīfah lived in a period when fabricated and weak narrations had already begun to circulate. Political tensions, sectarian disputes, and theological debates had entered the environment of transmission.

His response was not to increase narration indiscriminately, but to refine it.

Where some scholars prioritised the preservation of large quantities of reports, Imam Abū Ḥanīfah focused on their careful evaluation and integration into a coherent legal framework. Reports attributed to him suggest that he reduced vast numbers of narrations into a smaller, rigorously filtered body suitable for legal derivation.

He was not discarding the Sunnah—he was distilling it.

Why This Matters

This Qurʾān-centred and caution-driven methodology explains several defining features of the Ḥanafī school:

- why fewer narrations are used in formal legal derivation,
- why reliable *mursal* reports are accepted within established scholarly networks,
- why solitary narrations are subjected to deeper scrutiny,
- and why the school exhibits a high degree of internal structure and consistency.

Imam Abū Ḥanīfah was not compiling a hadith collection; he was constructing a legal system grounded in the Sunnah.

The Result

The outcome of this methodology was remarkable:

- a coherent and scalable legal framework,
- internal consistency across a vast body of rulings,
- and a school of law that would be adopted across large regions of the Muslim world.

Such durability is not the product of a weak foundation. It is the result of a method that combined transmission with disciplined reasoning, and caution with clarity.

Conclusion

Let us step back from theoretical disputes and methodological debates, and look instead to history itself.

If Imam Abū Ḥanīfah (رحمه الله) were truly deficient in hadith—as some critics allege—then one must explain a simple but decisive historical reality: why was he sought by the most powerful political authority of his time to serve as the Chief Judge of the Muslim world?

During the Abbasid period, under Caliph al-Mansṣūr, Abū Ḥanīfah was offered the position of *Qāḍī al-Quḍāt*—the supreme judicial authority of the empire. This was no ceremonial appointment. It was the highest legal office in the Islamic state, responsible for overseeing courts, appointing judges, and shaping legal policy across vast and diverse territories.

Imam Abū Ḥanīfah refused.

He refused not out of incapacity, but out of principle—fearing political entanglement and moral compromise. His refusal was so resolute that it led to imprisonment and persecution.

Yet the question remains unavoidable: why would an empire at the height of its power seek to appoint, to its highest legal office, a man allegedly "weak in hadith"?

Empires do not entrust their legal systems to the deficient. They appoint those whose knowledge commands authority, whose methodology inspires confidence, and whose integrity is beyond question.

After his refusal, the position was given to his foremost student, Imam Abū Yūsuf (رحمه الله), under Caliph Hārūn al-Rashīd. Abū Yūsuf did not merely occupy the office—he transformed it. Through him, Ḥanafī jurisprudence became institutionalised across the Abbasid state, shaping taxation, governance, judicial procedure, and administrative law.

If the teacher were truly deficient, how did the student become the supreme judicial authority of the Muslim world?

The accusation does not withstand historical scrutiny. It collapses under its own weight.

Section 11 — Imam Abū Ḥanīfah Between Transmission and Civilisation

When the dust of polemic settles and the chains of transmission are examined with sobriety rather than sentiment, the historical picture becomes unmistakably clear: Imam Abū Ḥanīfah (رحمه الله) was neither a marginal narrator nor a jurist detached from the Prophetic tradition. He was a second-century master formed within Kūfah—one of the most potent hadith environments of early Islam. Shaped by the legacy of Hazrat Alī ibn Abī Ṭālib and ʿAbdullāh ibn Masʿūd (رضي الله عنهما), Kūfah was a city defined by intellectual rigour. Within this crucible, the Imam did not merely inherit knowledge; he refined, organised, and architected it.

It is essential to distinguish between the scholarly roles of the era. Later compilers, such as Imam al-Bukhārī or Imam Muslim, focused on the preservation and documentation of hadith, cataloguing thousands of narrations with meticulous attention to chains. Imam Abū Ḥanīfah's mission was of a different order. Standing at an earlier stage of intellectual development, his challenge was to organise these narrations into a coherent, functional system capable of guiding an increasingly complex Muslim world.

His work, therefore, was not accumulative—it was architectural.

He approached the Sunnah with a method defined by restraint, hierarchy, and discipline. He gave precedence to the certain over the speculative, the widely transmitted over the isolated, and the lived practice of the Companions over anomalous reports detached from their context. His caution was not hesitation, but principle; his selectivity was not a deficiency, but a rigorous methodology. This explains why he narrated fewer reports than some contemporaries—not due to lack of access, but due to an acute awareness of the grave responsibility of attributing words to the Messenger of Allah ﷺ in an age where fabrications had begun to circulate.

The testimonies of early authorities reinforce this reality. Figures like Yahyā ibn Maʿīn affirmed his reliability, while students of the calibre of ʿAbdullāh ibn al-Mubārak regarded him as a formative influence. As Shaykh Muḥammad Zāhid al-Kawtharī observed, later scholars often took from the fruit while bypassing the tree—yet the nourishment remained drawn from the same roots.

Ultimately, this relationship is best understood through the distinction between legal architecture and scriptural curation. If Imam Abū Ḥanīfah served as the **Chief Architect of the Sunnah**—designing the habitable framework of the Sharia—then the later compilers functioned as its **Librarians**. While the librarian performs the essential task of cataloguing the records, it is the architect who determines how those materials are structured to sustain the life of the Ummah. One preserved the letter of the transmission; the other preserved its legal purpose.

The most decisive testimony, however, is found in the continuity of history. A legal system built on weak foundations does not survive the scrutiny of centuries. The Ḥanafī madhhab was adopted as the official legal standard for the majority of the Ummah and its most monumental empires—including the **Abbasids, Seljuks, Ottomans, Mughals, and the Sultanates of the Indian Subcontinent**. These states selected the Ḥanafī school because it offered what governance required: a system that was coherent, scalable, and deeply rooted in the Qurʾān, the Sunnah, and disciplined reasoning.

It must be remembered that this expansion occurred during the very golden age of hadith scholarship. If Ḥanafī jurisprudence were truly detached from authentic hadith, it would not have survived the age of Bukhārī, Muslim, and Aḥmad ibn Ḥanbal. Yet it did more than survive; it became the legal backbone of Islamic civilisation.

History has already rendered its judgment. The debate surrounding Imam Abū Ḥanīfah has always been methodological—never existential. Scholars may differ on the treatment of solitary reports or the role of analogy, but no serious historian can reduce him to a figure lacking access to the Sunnah. Imam Abū Ḥanīfah was not marginal; he was central. He was not deficient; he was foundational.

Hanafi Universalism in the Modern Age

The ultimate proof of a legal system's integrity is its necessity in the real world centuries after its inception. While the great empires that once championed the Hanafi school have passed, the methodology of Imam Abū Ḥanīfah has experienced a profound resurgence. Today, a global shift back toward Hanafi principles is occurring—not merely out of tradition, but because its inherent flexibility is required to sustain the complexities of modern civilization.

The Engine of Modern Islamic Finance

The most visible demonstration of this foresight is found in the global, multi-billion dollar Islamic Banking industry. It is a demonstrable reality that the vast majority of modern Islamic financial products are governed by Hanafi foundations.

- **The Global Standard:** International regulatory frameworks for Islamic banking heavily reflect Hanafi principles, as they provide the most detailed and sophisticated structure for commercial transactions.

- **Architectural Foresight:** Specialised contracts such as *Istisnāʿ* (manufacturing finance) and *Salam* (forward financing) are cornerstones of modern trade. The Hanafi school's early validation of these contracts provided the "legal oxygen" required for industrial finance to thrive,

even when other traditions remained more restrictive regarding goods not yet in existence.

Universalism through Istiḥsān

This modern resurgence is driven by the Imam's unique tool of *Istiḥsān* (juristic preference). By allowing a jurist to depart from a rigid, literal analogy when it causes public hardship, the Hanafi school provides a necessary "safety valve" for the modern world.

- **Adapting Law to Life:** From the first historical codifications of Islamic civil law to contemporary personal status and judiciary standards, Hanafi jurisprudence remains the primary global benchmark for achieving justice in diverse, rapidly changing societies.

While modern "reformists" may attempt to bypass the "tree" to reach the "fruit," history shows the world constantly returning to the shade of the tree planted by the *Imām al-Aʿẓam*. His system remains the most widely followed in the Sunni world, adopted by nearly half of the global Ummah. It is a system built not just for the second century, but for all time—anchored in revelation and perfected for the life of the community.

Conclusion

From the sophisticated halls of international finance to the civil courts of the modern world, the Ummah continues to rely on the architectural genius of the *Imām al-Aʿẓam*. His system does not merely survive; it thrives as the primary engine of contemporary Islamic life, proving that the most ancient of our legal paths is also the most capable of navigating the complexities of the future.

In this sense, his contribution is not confined to the second century; it extends across the entirety of Islamic legal history. He remains the eternal bridge

between the lived Sunnah of the *Salaf* and the evolving needs of a global people.

May Allah (SWT) have mercy upon him, elevate his rank, and allow this work to serve as a small contribution toward restoring balance, clarity, and justice in understanding his peerless legacy.

Section 12— The Piety of Imam Abū Ḥanīfah: The Soul Behind the Scholarship

Any attempt to understand Imam Abū Ḥanīfah (رحمه الله) purely through debates on hadith or legal methodology is incomplete. His scholarship did not emerge from abstraction alone—it was the natural outflow of a life immersed in worship, discipline, generosity, and profound fear of Allah.

He was not merely a jurist of intellect. He was a man of **deep spiritual presence**, whose nights were spent in devotion and whose days were marked by restraint, dignity, and service.

A Life Anchored in Worship

Imam Abū Ḥanīfah was renowned for his relentless devotion.

It is widely reported that he would spend the night in prayer, reciting the Qurʾān in prolonged standing, often completing it in a single rakʿah. His recitation was not mechanical—it was reflective, contemplative, and deeply emotional. When he came across verses of warning, he would repeat them again and again, weeping, as though addressing himself directly.

Among the most well-known reports is that he would recite the verse:

> ***"Nay, but the Hour is their appointed time, and the Hour is more terrible and more bitter."*** **(Qurʾān 54:46)**

and repeat it throughout the night, overcome with reflection and fear.

It is also reported that he maintained his wuḍūʾ from the ʿIshāʾ prayer until Fajr for decades, such that his night prayers were performed without renewal of ablution—an indication of both physical discipline and spiritual continuity.

The Story of Stillness and Presence

Among the most striking accounts of his devotion is the report of a woman who would leave her house at night on a regular basis. For years, she would see what she assumed was a tree or fixed object upon a rooftop. One day, after time had passed, she asked her father, "What happened to the tree on the roof?" Her father replied, "It was cut down." What she had taken for a tree was in reality Imam Abū Ḥanīfah, standing through the night in prayer with such constancy and stillness that his form appeared motionless across the years.

This report captures more than physical endurance. It reflects the extraordinary regularity of his qiyām, his absorption in worship, and the degree to which night prayer had become the settled habit of his life rather than an occasional act of devotion.

Generosity Without Measure

Imam Abū Ḥanīfah was also known for extraordinary generosity.

He was a successful merchant by profession, and he used his wealth not for luxury, but for service. He would quietly support students, scholars, and those in need, often without public recognition.

It is reported that he would provide financial support to his students regularly, ensuring they were free from worldly burdens so they could dedicate themselves to knowledge. In some cases, he personally funded their marriages—covering expenses so that they could establish stable lives while continuing their studies.

His giving was not occasional; it was systematic, deliberate, and sustained.

His Treatment of Students

His relationship with his students reflected both humility and responsibility.

Despite his status, he treated them with respect, patience, and care. He did not dominate discussions, but encouraged deliberation. His circle was not a lecture hall—it was a **council of jurists**, where ideas were examined, refined, and tested.

He would consult them, debate with them, and sometimes delay issuing a ruling until collective discussion had taken place. This cultivated not only knowledge, but independence and intellectual maturity among his students.

The result was a generation of scholars—such as Abū Yūsuf and Muḥammad al-Shaybānī—who would go on to shape Islamic law for centuries.

Fear of Allah and Restraint in Speech

Perhaps the most defining feature of Imam Abū Ḥanīfah's character was his **fear of misattributing anything to the Messenger of Allah ﷺ**.

This fear explains much of what later critics misunderstood.

He narrated cautiously.
He issued rulings carefully.
He avoided excess.

It was reported that he would say:

> "This is what we have reached. It is the best we know. Whoever brings something better, we accept it."

This was not uncertainty—it was humility before revelation.

A Scholar Formed by His Inner State

The life of Imam Abū Ḥanīfah demonstrates a critical truth:

His legal methodology was not the product of cold reasoning, but of a heart shaped by worship.

His caution in hadith was born from fear of Allah.
His use of qiyās was guided by reverence for revelation.
His restraint in narration reflected responsibility, not deficiency.

One who stands in prayer through the night, weeping over a single verse, is not careless with the words of the Prophet ﷺ.

Conclusion

To reduce Imam Abū Ḥanīfah to debates about hadith transmission is to miss the essence of his legacy.

He was a man who combined:

- intellectual mastery
- spiritual depth
- ethical discipline
- and social responsibility

His fiqh was not merely constructed—it was lived.

And it is precisely this combination—of knowledge and piety—that explains why his legacy endured, why his students carried his method forward, and why his school became the foundation of entire civilisations.

Section 13 — Beyond the Library: The Prophetic Endorsement in the Realm of Dreams

While the scholars of the earth were occupied with the ink of their pages and the meticulous weighing of chains, a different kind of testimony was being recorded in the hearts of the gnostics. These were the witnesses of the **"science of the heart"**—a realm where the Imām al-Aʿẓam was vindicated not by a committee of critics, but by the Messenger of Allah ﷺ himself.

In the spiritual landscape of Islam, these visions are recognised as *mubashshirāt* (glad tidings), serving as a **"Prophetic sanction"** that transcends the debates of the library and anchors the Ḥanafī path in the very presence of the Beloved.

The Vision of the "Prophetic Knowledge": Yahyā ibn Muʿādh al-Rāzī

Among the earliest and most profound of these testimonies is that of Yahyā ibn Muʿādh al-Rāzī (d. 258 AH), a master of spiritual wisdom and a pioneer of the pulpit in Nīshāpūr. Yahyā was a man whose life was a journey of seeking the Prophetic essence.

He famously related a dream in which he stood before the Messenger of Allah ﷺ and asked the question that sits at the heart of every seeker's journey:

"O Messenger of Allah, where can I find you?"

The Prophet ﷺ looked at him and replied with clarity:

"In the knowledge of Abū Ḥanīfah."

For the Ḥanafī student, this is more than a dream; it is a **spiritual map**. It suggests that the methodology of the Imām al-Aʿẓam—his mercy, his systematic logic, and his deep understanding of the human condition—is the very place where the Prophetic light resides in its most accessible form.

It affirms that to study Ḥanafī fiqh is, in reality, to seek the Prophet ﷺ himself.

The Mystery of Fanāʾ: Imām ʿAlī al-Hujwīrī

Two centuries later, the great saint of Lahore, Imām ʿAlī al-Hujwīrī (Data Ganj Bakhsh), provided the ultimate spiritual confirmation in his masterpiece, *Kashf al-Mahjūb*. While at the tomb of Bilāl al-Ḥabashī (رضي الله عنه) in Syria, al-Hujwīrī saw a vision of the Prophet ﷺ entering Makkah through the Gate of Banī Shaybah.

To his amazement, the Messenger of Allah ﷺ was carrying an elderly man in his arms, cradling him with the tenderness a father shows to a beloved child.

When al-Hujwīrī asked who this honoured man was, the Prophet ﷺ replied:

“This is your Imam, and the Imam of your people: Abū Ḥanīfah.”

Al-Hujwīrī’s commentary on this vision elevates the Imam to the highest ranks of sainthood. He explained that Imam Abū Ḥanīfah was being carried because he had reached the state of **fanāʾ (spiritual annihilation)**.

He had so thoroughly obliterated his own ego and “opinions” in the love of the Messenger ﷺ that he no longer walked by his own strength; he moved only by the Prophet’s ﷺ power.

To al-Hujwīrī, this vision served as the ultimate proof that the Ḥanafī madhhab is perfect, for it is held and protected within the Prophetic embrace. He argued that this legal system was not built on the fallible "opinions" of a man, but was a spiritual manifestation granted to a heart that had attained total proximity to the Divine.

In his analysis, al-Hujwīrī distinguishes between those who mastered the outward sciences (*ẓāhir*) and those who mastered the inward (*bāṭin*), placing Imām Abū Ḥanīfah at the rare and supreme intersection of both. He maintains that while many scholars laboriously deduced rulings from the mere surface of texts, the Imām’s entire legal architecture was essentially a

product of **Kashf (Divine Unveiling)**—a path where law and light become one.

The Divine Mandate: The Imam's Own Vision

Perhaps the most definitive of all these spiritual markers is the report regarding the Imām al-Aʿẓam's own internal experience. It is recorded in the biographical literature that Imam Abū Ḥanīfah himself saw the Messenger of Allah ﷺ in a dream.

In this sacred encounter, the Prophet ﷺ addressed him directly, giving him the ultimate mandate for his life's work:

"O Abū Ḥanīfah, you have been created to revive my Sunnah."

This final revelation brings the entire Ḥanafī project into focus. It reveals that the Imam's tireless effort to codify the law, his sharp use of qiyās, and his commitment to the living tradition of Kūfah were not mere academic exercises.

They were the fulfilment of a Prophetic command.

These narrations remind the reader that while human critics were busy debating the Imam's "memory" on earth, the Prophet ﷺ was busy endorsing him as the **Guardian of the Sunnah** in the heavens.

It proves that the Ḥanafī path is not a departure from the Prophet's ﷺ way, but its very restoration—a school built by a man so lost in the Messenger ﷺ that the Messenger ﷺ himself became his strength, his guide, and his eternal advocate.

The Prophetic Seal: The Conquest of Constantinople

For those who demand empirical evidence over spiritual unveilings, history provides a Prophetic endorsement that cannot be ignored. The Messenger of

Allah ﷻ explicitly prophesied the conquest of Constantinople, elevating its future leader to a status of unique excellence:

> **"Verily you shall conquer Constantinople. What a wonderful leader will her leader be, and what a wonderful army will that army be!"**
> *(Reference: Recorded in Musnad Aḥmad 18957, al-Mustadrak al-Ḥākim 8301, and al-Muʿjam al-Kabīr al-Ṭabarānī 1216).*

The Historical Reality:
By the consensus of history, this prophecy was fulfilled by **Sultan Mehmed II (al-Fātih)**. The Sultan was not a man of ambiguous leanings; he was a staunch **Ḥanafī** in law, a **Māturīdī** in creed, and a **Naqshbandī** in spiritual practice.

The Ultimate Endorsement:
This is a monumental stamp of approval that other movements can only dream of. The Prophet ﷺ did not merely praise a "leader"; he praised a leader whose entire worldview, legal framework, and theological foundation were rooted in the Ḥanafī-Māturīdī tradition. If this path were deficient, the Prophet ﷺ would not have designated its champion as the "wonderful leader" of a "wonderful army."
Ultimately, if history is the judge, the Ḥanafī school stands as the only legal system in Islamic history to be explicitly lauded through a Prophetic prophecy of victory. It is the path of the conquerors, the path of the scholars, and—by the testimony of the Prophet ﷺ himself—the path of excellence.

Section 14 — The Sources of This Collection and the Method of Selection

This volume is not a casual compilation, nor is it the product of convenience or approximation. It is the result of sustained engagement with a wide and complex body of transmission material attributed to Imam Abū Ḥanīfah (رحمه الله), preserved across multiple layers of the hadith and juristic tradition.

The narrations associated with the Imam do not exist in a single, neatly arranged collection. Rather, they are dispersed across a range of sources: early transmission works such as *Kitāb al-Āthār*, the various Masānid compiled by later scholars, the embedded narrations within the Ẓāhir al-Riwāyah corpus of his students, and the broader hadith literature in which these reports intersect with the canonical tradition. To recover and present them meaningfully requires not collection alone, but selection, verification, and discipline.

The process behind this work was therefore necessarily extensive. Thousands of narrations across these sources were examined, compared, and cross-referenced. Chains were studied, variants were noted, and the matn of each report was evaluated against the standards of the canonical hadith corpus. Reports attributed to the Imam were traced through the Masānid, through the transmissions of his students such as Abū Yūsuf and Muḥammad al-Shaybānī, and then measured against the established authorities of hadith, including Sahih al-Bukhari, Sahih Muslim, the Sunan works, and the assessments of major classical critics.

From this vast body of material, a deliberate decision was made: to present a collection of two hundred narrations.

This number was not chosen arbitrarily. It reflects a balance between demonstration and clarity. It is sufficiently substantial to establish, beyond reasonable doubt, the Imam’s deep engagement with the Sunnah and his participation in its transmission. At the same time, it avoids excess, ensuring

that the reader is not overwhelmed by volume, but guided through a curated body of material that is coherent, representative, and defensible.

There was no shortage of material. The process of review made clear that the collection could have extended far beyond two hundred narrations—into several hundreds more—without difficulty. Yet expansion alone does not strengthen a case. Precision does.

For this reason, each hadith included in this volume has been selected not only for its authenticity, but for its significance.

The narrations were chosen to reflect the core structure of the religion itself: matters of *tawḥīd*, sincerity (*ikhlāṣ*), the foundations of worship, prayer, fasting, ethical conduct, lawful and unlawful transactions, and the broader framework of Islamic life. These are not peripheral issues. They are the pillars and principles upon which the religion stands. By selecting narrations that address these central themes, the collection demonstrates not merely that Imam Abū Ḥanīfah transmitted hadith, but that his transmissions engage directly with the most essential dimensions of the Sunnah.

Even the arrangement of the narrations has not been left to chance. The sequence is deliberate, guiding the reader from foundational beliefs through acts of worship and into the lived ethical and legal realities of the Muslim life. In this way, the collection mirrors—on a smaller scale—the structure of the Sharīʿah itself: beginning with creed, moving through devotion, and culminating in conduct.

The criteria of selection were equally rigorous. Each narration was required to meet one of the following conditions: that its wording be established as ṣaḥīḥ within the canonical collections, that it be graded ṣaḥīḥ by recognised classical authorities, or that it be supported by multiple strong transmission routes. Where duplication occurred, the strongest chain was retained. This ensures that the reader is not presented with speculative material, but with narrations whose authenticity stands secure within the broader hadith

tradition, while simultaneously illustrating the Imam's connection to that very tradition.

It must also be understood that this collection does not claim exhaustiveness. It does not attempt to gather every narration attributed to Imam Abū Ḥanīfah, nor to resolve every technical discussion surrounding early isnād transmission. Such a task would require volumes, not a single work. Rather, this book offers something more focused and more demonstrable: a carefully constructed sample, drawn from a vast reservoir, sufficient to establish a clear and undeniable reality.

That reality is this: that Imam Abū Ḥanīfah's engagement with the Sunnah was neither incidental nor limited; that his narrations intersect meaningfully with the most authoritative hadith collections; and that his methodology in dealing with those narrations was one of discipline, structure, and principled selectivity.

Finally, a necessary clarification must be made. The authenticity of the matn of the narrations presented here is established through recognised hadith standards across the scholarly tradition. Discussion concerning specific transmission routes within early Masānid literature is a separate technical matter, and one in which scholars have differed. Within the Ḥanafī framework, these transmission pathways are considered sound. Within the broader hadith discipline, the wording of the narrations themselves remains independently authenticated.

Thus, what is presented here is not conjecture, nor reconstruction, but the Sunnah—preserved, verified, and carefully selected to reflect both the transmission and the methodology of Islam's greatest jurist and scholar.

Section 15 — The Living Root: A Poetic Tribute to Imam Abū Ḥanīfah

Not every legacy is written in lines—
Some are carved in the meridian of time.

Not every scholar is weighed by his voice—
Some reshape the cosmos by disciplined choice.

He did not gather for numbers or praise,
Nor atomise the Sunnah in unmeasured ways—
He weighed every syllable, guarded each claim,
For invoking the Prophet ﷺ is devotion—not for fame.

They called it opinion—he called it restraint,
They called it absence—he shouldered the weight.

For he knew that a tongue that hastens to speak,
May keep the letter—yet leave the purpose bleak.

He was the Imām al-Aʿẓam, whose rank was not claimed,
But etched into being, secured and proclaimed.

The student of the Ahl al-Bayt, bathed in their light,
Where knowledge is tempered with sacred insight.

The Tābiʿī who witnessed the Sahaba, proximate to the source,
Where chains were still vital—not stretched in their course.

He breathed the same air as the friends of the King,
A claim that the later ages never could bring.

The guardian of the Sunnah, austere in its frame,
Who preserved not the letters alone—but the final aim.

The master of analogy, where reason would stand,
Not above Revelation—but held in its hand.

The arch-jurist of fiqh, who gave form to the law,
So no pillar would fracture, no principle flaw.

The one who stood vigil, while the world lay in rest,
Reciting the Qurʾān in one rakʿah—the ultimate test.

The one whose students became latticed in chain,
Anchoring the Sunnah, through every domain.

The one whose method outlived empire and realm,
While kingdoms would crumble—his citadel stood at the helm.

The one who defied the Sultan's dark throne,
Choosing the cell—where his honour was shown.

Martyred in chains—yet never subdued,
A witness to Truth, in the dungeon's solitude.

The one foretold—whose pursuit reached the sky,
To the Pleiades' summit, distant and high.

The one carried by the Messenger ﷺ, in fanāʾ and in grace,
The Imām al-Aʿẓam, held close in that sacred embrace .

The Physician of Sunnah, who knew how to heal,
Not merely to catalogue—but how to reveal.

The primordial root, firm-planted and deep,
From which all the branches would rise—and forever keep.

Poem by Dr. Yusof Mutahar

Part II — The Selected Hadith Collection

Two Hundred Authenticated Prophetic Narrations Transmitted Through Imam Abū Ḥanīfah with Commentary

Hadith 1: Intentions (Niyyah)

السند:
أبو حنيفة عن يحيى بن سعيد الأنصاري عن محمد بن إبراهيم التيمي عن علقمة بن وقاص الليثي عن عمر بن الخطاب رضي الله عنه
قال رسول الله ﷺ:
«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ»

English Translation:
“Actions are judged only by intentions.”

Sanad (English):
Prophet Muhammad ﷺ → ʿUmar ibn al-Khaṭṭāb (ra) → ʿAlqamah ibn Waqqāṣ → Muḥammad ibn Ibrāhīm → Yaḥyā ibn Saʿīd al-Anṣārī → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (1); Ṣaḥīḥ Muslim (1907) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Imam Abū Ḥanīfah (d. 150 AH) was a contemporary of Yaḥyā ibn Saʿīd al-Anṣārī (d. 143 AH). This makes the chain "short" or "elevated" (ʻAlī), which is highly valued in Hadith sciences as there are fewer links between the Imam and the Prophet ﷺ. Yahyā is the "pivot" of this Hadith; Hanafis highlight that Imam Abū Ḥanīfah narrating from him proves his deep engagement with the leading Hadith masters of his time, countering claims that he relied solely on personal opinion (Ra'y). The Imam used this Hadith to teach that sincerity (Ikhlās) is the prerequisite for all knowledge, famously warning that seeking knowledge without the right intention leads to a loss of divine assistance. This route highlights an elite Madinan isnād line for a foundational Hadith described as one of the "axes" of the religion.

Hadith 2: Branches of Faith

السند:
أبو حنيفة عن الأعمش عن أبي صالح عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«الإيمان بضع وسبعون شعبة، فأفضلها قول لا إله إلا الله، وأدناها إماطة الأذى عن الطريق، والحياء شعبة من الإيمان»

English Translation:
"Faith consists of seventy-odd branches. The highest of them is 'There is no god but Allah,' the lowest is removing harm from the road, and modesty is a branch of faith."

Sanad (English):
Prophet Muhammad ﷺ → Abū Hurayrah (ra) → Abū Ṣāliḥ → al-Aʿmash → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (35); Ṣaḥīḥ al-Bukhārī (9) with variation in wording and chain.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Al-Aʿmash (Sulaymān ibn Mihrān) was a major narrator from whom many masters took Hadith; Imam Abū Ḥanīfah was his student in Kufa. This chain reinforces the Imam's roots in the classical Kūfan Hadith tradition.

In the Hanafi school, faith (Īmān) is defined as a constant essence—it is either present or absent, rather than something that grows or shrinks in size. Therefore, they interpret the "seventy branches" of faith not as parts of its core

definition, but as the outward fruits and practical requirements that result from a person's belief.

Note that while **Sahih Muslim 35** uses "seventy-odd," Sahih al-Bukhari 9 mentions "sixty-odd." Both are authentic variations.

Hadith 3: Love for One's Brother

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

English Translation:
"None of you [truly] believes until he loves for his brother what he loves for himself."

Sanad (Anas route):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Sanad (Ibn Masʿūd route):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (13); Ṣaḥīḥ Muslim (45) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The transmission from Qatādah represents an incredibly "high" chain; Qatādah ibn Di'āmah was a giant of the Successors (Tabi'ūn) and a primary student of Anas ibn Mālik. This reflects the Imam's position in the "Golden Age" of Hadith collection in both Kufa and Basra.

The second chain is the "home-grown" Kūfan lineage, connecting the Imam to ʿAbdullāh ibn Masʿūd, who was sent to Kufa by Caliph ʿUmar to teach. This dual transmission proves the Imam collected the same truth from both the Basran and Kūfan scholarly hubs.

Hadith 4: Sweetness of Faith

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ»

English Translation:
"There are three qualities, whoever possesses them will find the sweetness of faith: that Allah and His Messenger are more beloved to him than anything else; that he loves a person only for the sake of Allah; and that he hates to return to disbelief just as he would hate to be thrown into the Fire."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (16); Ṣaḥīḥ Muslim (43) with different chains

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration is significant because it places Abū Ḥanīfah in the direct transmission line from Anas ibn Mālik through Qatādah. This reflects his deep connection to the early Basran authorities and demonstrates that his scholarly reach extended far beyond his local environment to include the most prestigious narrators of the first century.

Hadith 5: Islam Built Upon Five

السند:
أبو حنيفة عن نافع عن ابن عمر رضي الله عنهما
قال رسول الله ﷺ:
:
بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ،» «وَصَوْمِ رَمَضَانَ

English Translation:
"Islam is built upon five [pillars]. The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving zakāh, performing pilgrimage, and fasting Ramadan."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (8); Ṣaḥīḥ Muslim (16) with different chains

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration utilises the famed **Nāfiʿ → Ibn ʿUmar** chain, widely regarded as the "Golden Chain" (Silsilat al-Dhahab) and one of the most authoritative Madinan isnāds in Hadith scholarship. By transmitting from Nāfiʿ—the freed slave and primary student of ʿAbdullāh ibn ʿUmar—Imam Abū Ḥanīfah accesses one of the shortest and strongest links to the Prophet ﷺ. This prestigious Madinan tradition, which he shared with contemporaries like

Imam Mālik, proves that the Imam’s knowledge was deeply rooted in the rigorous scholarly circles of Madinah, confirming that the "Five Pillars" were preserved by the most reliable authorities of the era.

Hadith 6: Signs of a Hypocrite

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ»

English Translation:
"The signs of a hypocrite are three: when he speaks he lies, when he promises he breaks it, and when he is entrusted he betrays."

Sanad (English):
Prophet Muhammad ﷺ → Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (33); Ṣaḥīḥ Muslim (59) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This report further illustrates Imam Abū Ḥanīfah's transmission through the major Kūfan authority al-Shaʿbī, who was one of the most knowledgeable scholars of his era and a teacher to many great Imams. By narrating through al-Shaʿbī, Imam Abū Ḥanīfah connects to the vast Hadith heritage of Kufa, highlighting that his school was built upon the rigorous preservation of Prophetic traditions regarding character and integrity.

Hadith 7: The Excellence of Sincere Deeds (Removing Harm)

السند:

أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه

قال رسول الله ﷺ:

«مَنْ أَمَاطَ أَذًى عَنْ طَرِيقِ الْمُسْلِمِينَ كَتَبَ اللَّهُ لَهُ حَسَنَةً»

English Translation:
"Whoever removes a harmful thing from the path of the Muslims, Allah records a good deed for him."

Sanad (English):
Prophet Muhammad ﷺ → Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2989) and Ṣaḥīḥ Muslim (1009) with variation in wording and chain.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain highlights the **Lowest but Essential Branch of Faith**. Piety is not hidden in a cave; it is manifested in serving the public. The Imam used this to teach that no deed is too small to be an act of worship. It emphasizes a believer's civic duty to contribute to the well-being of society.

Hadith 8: Divine Understanding (Tafaqquh)

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

English Translation:
"Whomever Allah intends good for, He grants him deep understanding (Fiqh) of the religion."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (71) and Ṣaḥīḥ Muslim (1037) through different chains

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This **Kūfan Golden Chain** (Ibrāhīm → Ḥammād → Abū Ḥanīfah) is exceptionally significant as it represents the intellectual lineage that formed the backbone of the Hanafi school. Unlike chains of mere reporters, this is a "**Chain of Jurists**" (Silsilat al-Fuqahā), where each narrator was a master of legal deduction. For Imam Abū Ḥanīfah, this Hadith serves as the "Charter of Fiqh," proving that true piety is not just about memorisation, but the **analytical insight** into the Divine Law.

Hadith 9: Conveying the Message

السند:
أبو حنيفة عن نافع عن ابن عمر رضي الله عنهما
قال رسول الله ﷺ:
«بَلِّغُوا عَنِّي وَلَوْ آيَةً»

English Translation:
“Convey from me, even if it is [only] one verse.”

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (3461) with different chain.

Grade: Ṣaḥīḥ

Comment:
The presence of the **Nāfiʿ** → **Ibn ʿUmar** line here is powerful, as this is regarded by Hadith scholars as the "**Golden Chain.**" It proves that Imam Abū Ḥanīfah held the Madinan standard of transmission for the Prophetic command to spread knowledge. This Hadith serves as the mandate for his life’s work: expanding the reach of the Sunnah through teaching and systematic codification.

Hadith 10: Purification Is Half of Faith

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الطُّهُورُ شَطْرُ الإِيمَانِ»

English Translation:
“Purification is half of faith.”

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (223) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration is foundational in both theology and law. Its transmission through the Kūfan line (Ibrāhīm → Ḥammād → Abū Ḥanīfah) highlights the deep integration between Hadith and Hanafi jurisprudential methodology. In this context, "half of faith" is often interpreted by Hanafis as "half of Prayer (Salah)," referencing the Quranic usage of the word "Iman" to denote Prayer (2:143). This emphasises that internal conviction must be matched by external ritual purity for worship to be valid.

Hadith 11: Pray As You Have Seen Me Pray

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

English Translation:
"Pray as you have seen me praying."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (631) with a different chain.
Grade: Ṣaḥīḥ

Comment:
This narration through the **Nāfiʿ** → **Ibn ʿUmar** line is one of the strongest Madinan transmission lines in existence. It demonstrates that Abū Ḥanīfah preserved direct Prophetic practice through elite isnād authorities. In Hanafi jurisprudence, this Hadith serves as the primary evidence that the specific actions and postures of prayer must strictly follow the established Sunnah of the Messenger of Allah ﷺ.

Hadith 12: The Congregational Prayer

السند:
أبو حنيفة عن الأعمش عن أبي صالح عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً»

English Translation:
"The prayer in congregation is superior to praying alone by twenty-seven degrees."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → Abū Ṣāliḥ → al-Aʿmash → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (645); Ṣaḥīḥ Muslim (650) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The presence of **al-Aʿmash** in this chain anchors Abū Ḥanīfah firmly within the major Kūfan Hadith transmission network. This Hadith highlights the immense communal value placed on the congregational prayer in the Hanafi school, where performing the five daily prayers in the Masjid is considered a "Sunnah of Guidance" (Sunan al-Huda) that a believer should not abandon.

Hadith 13: Charity Does Not Decrease Wealth

السند:
أبو حنيفة عن الأعمش عن أبي صالح عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ»

English Translation:
"Charity does not decrease wealth."

Sanad (English):
Prophet Muhammad ﷺ → Abū Hurayrah (ra) → Abū Ṣāliḥ → al-Aʿmash → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2588) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration through **al-Aʿmash** reflects the strong Kūfan transmission network that shaped Imam Abū Ḥanīfah's Hadith exposure and juristic outlook. In the Hanafi tradition, this Hadith is used to encourage generosity by shifting the focus from the physical reduction of money to the spiritual increase in blessing (Barakah). It suggests that while the quantity of wealth may diminish, its quality and Divine protection are enhanced.

Hadith 14: Protect Yourself From the Fire

السند:

أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما

قال رسول الله ﷺ:

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ»

English Translation:
"Protect yourselves from the Fire, even if by giving half a date in charity."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (1417); Ṣaḥīḥ Muslim (1016) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The **Nāfiʿ** → **Ibn ʿUmar** chain demonstrates that Imam Abū Ḥanīfah transmitted from among the strongest Madinan authorities in Hadith. This Hadith underscores the accessibility of salvation through charity; Imam Abū Ḥanīfah taught that no act of kindness is too small to be significant. It highlights the mercy of the Law—that even those with very little can secure their protection from the Fire through sincere, small acts of giving.

Hadith 15: The Upper Hand Is Better

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى»

English Translation:
"The upper hand is better than the lower hand."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (1429); Ṣaḥīḥ Muslim (1033) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration reinforces the ethical foundation of charity in Islam and reflects the continuity of the **Kūfan scholarly lineage** culminating in Abū Ḥanīfah. The "upper hand" refers to the one who gives, while the "lower hand" is the one who receives. For the Hanafi school, this Hadith encourages financial independence and the dignity of being a provider, while simultaneously reminding the wealthy of their superior responsibility to support the less fortunate.
The "Upper Hand" is also interpreted in Hanafi circles as the hand that **refrains from asking**, emphasising the virtue of Iffah (self-restraint/chastity) alongside the virtue of giving.

Hadith 16: Fasting Is a Shield

السند:
أبو حنيفة عن الأعمش عن أبي صالح عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«الصِّيَامُ جُنَّةٌ»

English Translation:
“Fasting is a shield.”

Sanad (English):
Prophet Muhammad ﷺ → Abū Hurayrah (ra) → Abū Ṣāliḥ → al-Aʿmash → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (1894); Ṣaḥīḥ Muslim (1151) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The transmission through **al-Aʿmash** once again anchors Imam Abū Ḥanīfah in the major Kūfan Hadith network, showing that his Fiqh on fasting rests on established Prophetic foundations. In Hanafi thought, the "shield" refers to protection from both the Fire in the hereafter and from committing sins and following desires in this world. It underscores the concept that fasting is not just abstaining from food, but a spiritual fortification of the character.

Hadith 17: Whoever Fasts Ramadan with Faith

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

English Translation:
"Whoever fasts Ramadan with faith and seeking reward will have his previous sins forgiven."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (38); Ṣaḥīḥ Muslim (760) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This chain is significant as it shows Imam Abū Ḥanīfah transmitting through **Qatādah from Anas ibn Mālik**, reflecting his exposure to early **Basran** Hadith authorities. This Hadith is vital for the believer's mindset; the Imam used it to emphasise that the physical act of fasting must be accompanied by Īmān (faith) and Iḥtisāb (sincerity in seeking Allah's pleasure) for it to achieve its full expiatory power.

Hadith 18: The Odour of the Fasting Person

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ»

English Translation:
"The odour from the mouth of the fasting person is more beloved to Allah than the fragrance of musk."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (1904); Ṣaḥīḥ Muslim (1151) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The **Nāfiʿ → Ibn ʿUmar** route remains one of the most authoritative transmission lines in Hadith scholarship, reinforcing the strength of Imam Abū Ḥanīfah's narrations. This Hadith provides immense spiritual encouragement, teaching that what may appear physically unpleasant or burdensome to people is highly valued and "fragrant" in the Divine sight because it results from an act of worship. It serves as a reminder of the hidden beauty within the difficulties of religious discipline.

Hadith 19: Ḥajj Mabrūr Has No Reward Except Paradise

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ»

English Translation:
"ʿUmrah to ʿUmrah is an expiation for what lies between them, and a Ḥajj Mabrūr has no reward except Paradise."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (1773); Ṣaḥīḥ Muslim (1349) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration again comes through the elite **Nāfiʿ → Ibn ʿUmar** line, demonstrating that Imam Abū Ḥanīfah preserved major ritual rulings through some of the strongest isnāds in the tradition. In Hanafi thought, a "Mabrūr" (accepted) Ḥajj is one performed with lawful wealth, complete sincerity, and strict adherence to the Prophetic Sunnah. This Hadith serves as the ultimate motivation for the believer to endure the trials of the journey in exchange for eternal success.

Hadith 20: Take Your Rituals From Me

السند:
أبو حنيفة عن عاصم بن بهدلة عن زر بن حبيش عن علي بن أبي طالب رضي الله عنه
قال رسول الله ﷺ:
«خُذُوا عَنِّي مَنَاسِكَكُمْ»

English Translation:
"Take your rites (of pilgrimage) from me."

Sanad (English):
Prophet Muhammad ﷺ → ʿAlī ibn Abī Ṭālib (ra) → Zirr ibn Ḥubaysh → ʿĀṣim ibn Bahdalah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (1297) with a different chain.

Grade: Ṣaḥīḥ

Comment:
This chain highlights Imam Abū Ḥanīfah's connection to early **Kūfan authorities** transmitting from **ʿAlī ibn Abī Ṭālib**, reinforcing his linkage to **Ahl al-Bayt** narrational lines. For the Hanafi school, this Hadith is a foundational principle of law: it establishes that every detail of the Ḥajj—from the Iḥrām to the Ṭawāf—must be modeled exactly after the Prophet's ﷺ final pilgrimage. It highlights the Imam's commitment to ensuring that the complex rituals of Ḥajj remain anchored in authentic Prophetic practice. Take your rituals from me" is most famously attributed to the Farewell Pilgrimage of the Prophet ﷺ, which adds weight to its status as a final, binding legislative command.

Hadith 21: The Best in Character

السند الأول:
أبو حنيفة عن الأعمش عن أبي صالح عن أبي هريرة رضي الله عنه
السند الثاني:
أبو حنيفة عن هشام بن عروة عن عروة عن عائشة رضي الله عنها
قال رسول الله ﷺ:
«إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا»

English Translation:
"Indeed, the best among you are those best in character."

Sanad (Primary): Prophet Muhammad ﷺ → Abū Hurayrah (ra) → Abū Ṣāliḥ → al-Aʿmash → Imam Abū Ḥanīfah (rh)

Sanad (Secondary): Prophet Muhammad ﷺ → ʿĀʾishah (ra) → ʿUrwah → Hishām ibn ʿUrwah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (3559); Ṣaḥīḥ Muslim (2321) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration reinforces that Abū Ḥanīfah's transmission network included major Kūfan authorities such as **al-Aʿmash**, and it connects Hanafi legal thought to Prophetic moral refinement. In the Hanafi school, "good character" (Husn al-Khuluq) is not seen as an optional extra, but as the practical evidence of one's faith. The Imam used such reports to remind his students that the ultimate goal of studying Law is to produce a person of integrity and kindness.

Hadith 22: Speak Good or Remain Silent

السند:
أبو حنيفة عن الشعبي عن أبي هريرة رضي الله عنه قال رسول الله ﷺ:
«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

English Translation:
"Whoever believes in Allah and the Last Day should speak good or remain silent."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → Imam Abū Ḥanīfah (rh)

Reference:
Kitāb al-Āthār of Imam Muḥammad al-Shaybānī

Also reported in: Ṣaḥīḥ al-Bukhārī (6018); Ṣaḥīḥ Muslim (47) with different chains

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The Kūfan chain (al-Shaʿbī → Abū Ḥanīfah) demonstrates the continuity between early Hadith transmission and later Hanafi juristic methodology. This Hadith establishes the ethics of speech as a direct consequence of belief in the Hereafter. For the Imam, controlling the tongue was a prerequisite for any student of knowledge, as reckless speech could destroy one's spiritual works and social standing.

Hadith 23: The Believer Is Not One Who Harms

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

English Translation:
"A Muslim is one from whose tongue and hand the Muslims are safe."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (10); Ṣaḥīḥ Muslim (40) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration through the **Nāfiʿ** → **Ibn ʿUmar** line reflects one of the strongest transmission chains in Hadith scholarship and reinforces Imam Abū Ḥanīfah's connection to elite Madinan authorities. This Hadith provides a "safety test" for one's Islam: if others are not safe from a person's verbal or physical harm, their claim to religious submission is deficient. It serves as a foundational rule in Hanafi social ethics, prioritising the protection of the rights and safety of others.

Hadith 24: Be in This World as a Stranger

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ»

English Translation:
"Be in this world as though you are a stranger or a traveller passing through."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6415) with different chain.

Grade: Ṣaḥīḥ

Comment:
The **Nāfiʿ** → **Ibn ʿUmar** route is among the strongest in Hadith transmission. Its presence here strengthens the position that Imam Abū Ḥanīfah preserved authentic Prophetic guidance on spiritual detachment. For the Imam, Zuhd (asceticism) was not about being poor, but about ensuring that while the world was in his hands, it never entered his heart. This Hadith provides the perspective needed to navigate the trials of life without becoming spiritually weighed down by material pursuits.

Hadith 25: Wealth Is Richness of the Soul

السند:

أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه

قال رسول الله ﷺ:

«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ»

English Translation:
"Wealth is not having many possessions; rather, true wealth is the richness of the soul."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6446); Ṣaḥīḥ Muslim (1051) with different chains

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This **Kūfan "Chain of Jurists"** (**Ibrāhīm → Ḥammād → Abū Ḥanīfah**) reflects the deep ethical and spiritual dimension embedded within Hanafi scholarship. This Hadith redefines prosperity from an external accumulation to an internal state of contentment (Qinā'ah). The Imam, who was himself a successful merchant, lived this principle by using his wealth to support his students and the poor, demonstrating that the "richness of the soul" is the ultimate security.

Hadith 26: The Most Beloved Deeds Are the Most Consistent

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«أَحَبُّ الأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ»

English Translation:
"The most beloved deeds to Allah are those that are most consistent, even if small."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Imam Abu Yusuf's Kitab al-Athar and Imam Muhammad's Kitab al-Athar

Also reported in: Ṣaḥīḥ al-Bukhārī (6464); Ṣaḥīḥ Muslim (783) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
By preserving this narration through the **Kūfan scholarly lineage**, Imam Abū Ḥanīfah demonstrates that structured, consistent worship—a hallmark of Hanafi legal practice—is rooted directly in Prophetic instruction. This Hadith serves as a spiritual safeguard against "burnout," teaching that a small, sustainable routine is superior to a massive, short-lived burst of effort. It reflects the Imam's systematic approach to life and law: building greatness through disciplined, daily excellence.

Hadith 27: A Muslim Is the Brother of a Muslim

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ»

English Translation:
"A Muslim is the brother of a Muslim; he does not wrong him nor hand him over (to harm)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (2442); Ṣaḥīḥ Muslim (2580) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The **Nāfiʿ** → **Ibn ʿUmar** transmission is among the most rigorously authenticated isnāds. Its preservation through Imam Abū Ḥanīfah demonstrates his direct linkage to the strongest Madinan Hadith tradition. In the Hanafi school, this Hadith is a legal cornerstone for the protection of life and property; it establishes that the bond of faith creates a binding duty of mutual protection and justice that transcends tribal or ethnic ties.

Hadith 28: The Believer Is Like a Building

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

English Translation:
"A believer to another believer is like a structure, each part strengthening the other."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (481); Ṣaḥīḥ Muslim (2585) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The recurrence of the **Nāfiʿ** chain here highlights that Abū Ḥanīfah did not rely solely on Kūfan transmitters; he preserved foundational Madinan isnāds as well. This metaphor of a "building" serves as a blueprint for social cohesion in Hanafi thought. It teaches that the strength of the Muslim community lies in its internal support and unity, where every individual plays a vital role in upholding the collective structure of the Ummah.

Hadith 29: Help Your Brother, Oppressor or Oppressed

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

English Translation:
"Help your brother, whether he is an oppressor or oppressed."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥiḥ al-Bukhārī (2443) with different chain.

Grade: Ṣaḥīḥ

Comment:
This is one of the classic **Kūfan "Golden Chains"**: **Ibn Masʿūd → ʿAlqamah → Ibrāhīm → Ḥammād → Abū Ḥanīfah**—a continuous scholarly lineage rooted in the Fiqh of Iraq. When asked how to help an oppressor, the Prophet ﷺ explained it is by "stopping him from his oppression." Imam Abū Ḥanīfah used this narration to emphasise that true brotherhood includes holding one another accountable to the Truth, as preventing a brother from sinning is the ultimate form of assistance.

Hadith 30: Spread Peace Among Yourselves

السند:
أبو حنيفة عن هشام بن عروة عن عروة عن عائشة رضي الله عنها
قال رسول الله ﷺ:
«أَفْشُوا السَّلَامَ تَسْلَمُوا»

English Translation:
"Spread peace among yourselves and you will be safe."

Sanad (English):
Prophet Muhammad ﷺ → ʿĀʾishah (ra) → ʿUrwah → Hishām ibn ʿUrwah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (54); Sunan al-Tirmidhī (2688) with different chains and minor variation in wording.

Grade: Ṣaḥīḥ

Comment:
This chain shows Imam Abū Ḥanīfah narrating through the family of **ʿĀʾishah (ra)**, connecting him to the knowledge of the household of the Prophet ﷺ in Madinah. **Hishām ibn ʿUrwah** was a senior Tabi'un whom the Imam met during his travels. This Hadith establishes the greeting of Salam as a social mechanism for peace and safety. In Hanafi ethics, the frequent and sincere exchange of greetings is a foundational practice for removing resentment from hearts and fostering a secure, affectionate society.

Hadith 31: The Rights of a Muslim

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَازَةِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ»

English Translation:
"The rights of a Muslim over another Muslim are five: returning the greeting, visiting the sick, following the funeral, accepting invitations, and responding to the one who sneezes."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (1240); Ṣaḥīḥ Muslim (2162) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration reinforces that the ethical and social framework of Hanafi Fiqh is grounded directly in rigorously authenticated Prophetic guidance. These five rights form the "minimum standard" of social conduct in a Muslim society, ensuring that every individual is treated with dignity from their daily interactions until their burial.

Hadith 32: The Gravity of Debt

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ»

English Translation:
"The soul of the believer remains suspended by his debt until it is paid on his behalf."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Sunan al-Tirmidhī (1078); Sunan Ibn Mājah (2413) with different chain

Grade: Ṣaḥīḥ (Authenticated by Ibn Ḥajar, al-Ḥākim, and later scholars)

Comment:
This narration is significant as it shows Imam Abū Ḥanīfah narrating through **Anas ibn Mālik (ra)**, one of the last surviving Companions. This Hadith is a foundational text in the **Hanafi Book of Transactions (**Buyūʿ**)**, highlighting that financial obligations are so serious they affect one's status in the afterlife. It encourages the swift fulfilment of contracts and the settlement of liabilities.

Hadith 33: Beware of Suspicion

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

English Translation:
"Beware of suspicion, for suspicion is the falsest of speech."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6064); Ṣaḥīḥ Muslim (2563) with different chains

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The **Nāfiʿ → Ibn ʿUmar** route reinforces the strength of Abū Ḥanīfah's Madinan transmissions. In Hanafi legal theory, this Hadith provides the basis for the rule that **certainty is not overruled by doubt**. It prohibits judging others based on conjecture, fostering a society built on trust rather than paranoia.

Hadith 34: Reciprocal Mercy

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«مَنْ لا يَرْحَمُ لا يُرْحَمُ»

English Translation:
"He who does not show mercy will not be shown mercy."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5997); Ṣaḥīḥ Muslim (2318) with different chains

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration shows the seamless integration of moral theology and law. It teaches that hardness of heart is a barrier to Divine grace. Imam Abū Ḥanīfah often acted with extreme leniency toward his debtors and business rivals, embodying the "Mercy" he transmitted in this isnād.

Hadith 35: Social Solidarity

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«عُودُوا الْمَرِيضَ، وَأَطْعِمُوا الْجَائِعَ»

English Translation:
"Visit the sick and feed the hungry."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5649) with different chain and minor variation in wording.

Grade: Ṣaḥīḥ

Comment:
The repetition of the **Ibn Masʿūd** scholarly chain highlights how much of the ethical corpus of Islam reached Imam Abū Ḥanīfah through the earliest juristic circle of Kūfah. This final Hadith summaries the mission of the believer: active compassion through presence (visiting) and provision (feeding).

Hadith 36: The Darkness of Oppression

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

English Translation:
"Oppression will be darknesses on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (2447); Ṣaḥīḥ Muslim (2579) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration utilises the "Golden Chain" of transmission (Nāfiʿ from Ibn ʿUmar), which Imam Abū Ḥanīfah held in the highest regard. The plural use of "darknesses" (zulumāt) implies that a single act of injustice creates layers of hardship and a total lack of guidance for the soul when crossing the Sirāt (bridge) on the Day of Judgment. In Hanafi jurisprudence, this Hadith serves as a stern warning against the violation of Ḥuqūq al-ʿIbād (the rights of people), emphasising that legal loopholes found in worldly courts do not protect one from the spiritual consequences of oppression in the Hereafter.

Hadith 37: The Virtue of Speaking Good of the Deceased

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«إِذَا أَثْنَيْتُمْ خَيْرًا، وَجَبَتْ»

English Translation:
"When you speak well (of the deceased), Paradise becomes mandatory for them."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1367); Ṣaḥīḥ Muslim (949) with different chains and variation in wording (longer narration)

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain highlights the **Power of the Community's Witness**. The collective testimony of the believers acts as a Divine intercession. For the Imam, this was a call to maintain a good reputation through service to others, as the affection and prayers of the righteous are a sign of Allah's acceptance.

Hadith 38: Mercy to the Young

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«مَنْ لا يَرْحَمُ صَغِيرَنَا فَلَيْسَ مِنَّا»

English Translation:
"Whoever does not show mercy to our young ones is not one of us."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Jāmiʿ al-Tirmidhī (1919); Sunan Abī Dāwūd (4943) with different chains and minor variation in wording.

Grade: Ṣaḥīḥ

Comment:
The repeated appearance of the **Ibn Masʿūd** chain confirms that much of Imam Abū Ḥanīfah's preserved Sunnah traces directly to the earliest juristic authority of Kufa. This Hadith places the protection and gentle treatment of children at the heart of the Islamic social contract.

Hadith 39: Etiquette of Sitting

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لا يُقِيمَنَّ أَحَدُكُمْ رَجُلاً مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ»

English Translation:
"None of you should make a man stand from his seat and then sit in it."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6269); Ṣaḥīḥ Muslim (2177) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration reflects the refined etiquette culture of the early Muslim community, transmitted through the Kūfan scholarly lineage. It establishes a "right of possession" over public space, highlighting that Islamic manners (Adab) are designed to prevent resentment and uphold the dignity of every individual.

Hadith 40: Honour Your Guest

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ»

English Translation:
"Whoever believes in Allah and the Last Day, let him honour his guest."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6018); Ṣaḥīḥ Muslim (47) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration again comes through the highly authoritative **Nāfiʿ → Ibn ʿUmar** route. By linking hospitality to belief in the Last Day, the Imam emphasises that generous social conduct is an act of worship. It showcases the Madinan influence on the Imam's view of social ethics.

Hadith 41: The Prohibition of Gossip

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ»

English Translation:
"The tale-bearer (one who spreads gossip to cause discord) shall not enter Paradise."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (105); Ṣaḥīḥ al-Bukhārī (6056) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan "Chain of Jurists" targets the root of social instability. Namīmah (gossip) destroys families and communities. In the Ḥanafi ethical framework, the one who carries stories to ignite conflict is viewed as a person of low moral reliability (ʿAdālah), as their actions contradict the core Prophetic objective of communal peace.

Hadith 42: The Strong Man

السند:

أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه

قال رسول الله ﷺ:

«لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

English Translation:
"The strong man is not the one who overpowers others in wrestling, but the one who controls himself in anger."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6114); Ṣaḥīḥ Muslim (2609) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan isnād again reflects the ethical dimension deeply embedded within the Hanafi tradition. True strength is redefined from physical dominance to internal mastery, a principle the Imam applied in his own life when facing his political and intellectual detractors with patience.

Hadith 43: The Excellence of the One Who Seeks Forgiveness

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيَّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ، غُفِرَ لَهُ»

English Translation:
"Whoever says: 'I seek forgiveness from Allah, other than Whom there is no deity, the Ever-Living, the Sustainer, and I repent to Him,' he will be forgiven (even if he had fled from battle)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Sunan Abī Dāwūd (1517); Jāmiʿ al-Tirmidhī (3577) with different chains.

Grade: Ṣaḥīḥ
Verification: Classified as **Ṣaḥīḥ** by **Hāfiẓ Ibn Ḥajar** in al-Amālī al-Muṭlaqah, noting its immense spiritual weight.

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves the Ultimate Formula of Repentance. For the Imam, Istighfār was the daily "polishing" of the soul. This Hadith teaches that no matter the gravity of the sin, the Divine Door of Mercy is opened by a single, sincere declaration of Tawḥīd and return.

Hadith 44: Acceptance of Prayer

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طُهُورٍ»

English Translation:
"Allah does not accept prayer without purification."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (224); Sunan al-Tirmidhī (1) with different chains and minor variation in wording.

Grade: Ṣaḥīḥ

Comment:
This narration reinforces the legal weight of ritual purity as a central pillar of Hanafi Fiqh. It serves as a definitive evidence for the Hanafi position that purification is a Shart (condition) for the validity of prayer, meaning its absence renders the entire act of worship null and void.

Hadith 45: The Earth as a Place of Prayer

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«جُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا»

English Translation:
"The earth has been made for me a place of prayer and a means of purification."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (335); Ṣaḥīḥ Muslim (521) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The universality of prayer spaces—a major legal principle—is preserved here through the Iraqi juristic chain. This Hadith is fundamental to the Hanafi allowance for Tayammum (dry ablution) when water is unavailable, and it underscores the Mercy of Islam by allowing the believer to worship anywhere on the earth's surface.

Hadith 46: Straightening the rows

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ»

English Translation:
"Straighten your rows, for straightening the rows is part of the perfection of prayer."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (723); Ṣaḥīḥ Muslim (433) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration shows how communal order in worship was transmitted directly into Hanafi legal structuring of congregational prayer. For the Imam, the discipline of the physical row was a reflection of the internal unity of the hearts; thus, straightening the rows is considered a necessary Sunnah that completes the spiritual beauty of the prayer.

Hadith 47: The Closest a Servant Is to His Lord

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ»

English Translation:
"The closest a servant comes to his Lord is while he is in prostration."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (482); Sunan al-Nasāʾī (1137) with different chains.

Grade: Ṣaḥīḥ

Comment:
This Kūfan chain again demonstrates how devotional spirituality and legal precision were preserved together in the transmission of Imam Abū Ḥanīfah. In Hanafi thought, while prostration (Sajdah) is a legal requirement of prayer, it is primarily valued as the ultimate act of humility and Divine proximity. This Hadith encourages the believer to prolong their prostration and increase their supplication during this intimate moment with the Creator.

Hadith 48: The Flight of Satan during the Adhān

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ الشَّيْطَانُ»

English Translation:
"When the call to prayer is made, Satan turns his back and flees."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (608); Ṣaḥīḥ Muslim (389) with different chains and minor variation in wording.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The preservation of the Adhān's spiritual significance through the Iraqi scholarly lineage reflects the synthesis of creed, devotion, and law in early Hanafi scholarship. This Hadith highlights the metaphysical power of the Adhān as a declaration of Divine Greatness that repels evil. For the Imam, the call to prayer was not merely a signal of time, but a spiritual cleansing of the environment before the community stands before Allah.

Hadith 49: Prayer at Its Proper Time

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«أَحَبُّ الأَعْمَالِ إِلَى اللَّهِ الصَّلَاةُ عَلَى وَقْتِهَا»

English Translation:
"The most beloved deed to Allah is prayer performed at its proper time."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (527); Ṣaḥīḥ Muslim (85) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration is foundational for the Hanafi prioritisation of prescribed prayer times, transmitted through the principal juristic chain of Kūfah. The school places immense emphasis on performing each prayer within its specific "window," viewing punctuality as the highest form of discipline. The Imam used this Hadith to teach that the success of a Muslim's entire day is anchored in the timely fulfilment of their spiritual obligations.

In the Ḥanafi school, performing prayer at its 'proper time' involves a sophisticated understanding of al-Waqt al-Mukhtār (the preferred time). Imam Abū Ḥanīfah derived from this and similar narrations that while the

entire window of a prayer is valid, certain specific times carry greater excellence. For instance, the Imam famously advocated for al-Isfār (delaying the Dawn prayer until the sky begins to brighten) and al-Ibrād (delaying the Midday prayer in extreme heat), teaching that 'proper time' is not merely the earliest moment, but the moment that facilitates the greatest congregation and presence of heart (Khushūʿ). This Hadith thus serves as the legal basis for the systematic scheduling of worship in the Ḥanafi tradition."

Hadith 50: Structure of the Night Prayer

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى»

English Translation:
"The night prayer is offered two units at a time."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (990); Ṣaḥīḥ Muslim (749) with different chains and minor variation in wording.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration underpins the structure of voluntary night worship (Tahajjud) and reflects how procedural aspects of prayer were meticulously preserved in the early Iraqi transmission. By performing prayer in units of two, the believer maintains focus and follows the specific rhythm of the Prophet's ﷺ evening devotion. It showcases the systematic and organized approach to worship that became a hallmark of the Hanafi legal tradition.

Hadith 51: The Siwāk as a Means of Purification

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ»

English Translation:
"The Siwāk is a purification for the mouth and a means of pleasing the Lord."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Sunan al-Nasāʾī (5); Musnad Aḥmad (62) with different chains.

Grade: Ṣaḥīḥ

Comment:
This narration connects physical hygiene with devotional refinement—a recurring theme in the Hanafi understanding of worship. The Imam used such reports to show that even "small" habits of the Fitrah (natural disposition) carry immense weight because they prepare the believer to stand before their Lord in a state of dignity and purity.

Hadith 52: Etiquette of Sneezing

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ: الْحَمْدُ لِلَّهِ»

English Translation:
"When one of you sneezes, let him say: 'Al-ḥamdu lillāh' (All praise is due to Allah)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6224) with different chain.

Grade: Ṣaḥīḥ

Comment:
Though a matter of daily etiquette, this narration is preserved through the powerful **Nāfiʿ → Ibn ʿUmar** chain, demonstrating that Imam Abū Ḥanīfah preserved both complex legal rulings and the refined Prophetic practices of everyday life. In Hanafi ethics, responding to a sneeze is considered one of the five essential rights of a Muslim, fostering a culture of mutual prayer and remembrance.

Hadith 53: Marriage and Moral Discipline

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ»

English Translation:
"O young people, whoever among you can afford it, let him marry."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5066); Ṣaḥīḥ Muslim (1400) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration is central to Hanafi rulings on marriage and moral discipline, transmitted through the principal juristic chain of Kūfah. The term al-Bā'ah refers to the financial and physical means to support a family. For the Imam, marriage was not just a social contract but a religious safeguard against moral decay, prioritised as a Sunnah of the Messengers.

Hadith 54: Excellence Toward Women

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ»

English Translation:
"The best of you are the best of you to their women."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Jāmiʿ al-Tirmidhī (1162) with different chain and minor variation in wording.

Grade: Ṣaḥīḥ

Comment:
This narration reflects the ethical foundation of family law within the Hanafi school. By placing the standard of a man's "goodness" in his treatment of his family, the Imam emphasises that the true test of character is found in private conduct. This Hadith underpins the Hanafi focus on marital justice and the dignified treatment of spouses.

Hadith 55: The Brightness of Conveying Knowledge

السند:
أبو حنيفة عن زبيد اليامي عن شعيب بن خالد عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاهَا ثُمَّ أَدَّاهَا كَمَا سَمِعَهَا»

English Translation:
"May Allah brighten the face of a person who hears my statement, understands it, and conveys it as he heard it."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → Shuʿayb ibn Khālid → Zubayd al-Yāmī → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Sunan Abī Dāwūd (3660); Jāmiʿ al-Tirmidhī (2658) with different chains.

Grade: Ṣaḥīḥ

Comment:
This narration beautifully mirrors the role of Imam Abū Ḥanīfah himself—a transmitter who preserved and systematised the Sunnah within a juristic framework. This Prophetic supplication for "brightness" (Nadhrah) is seen by scholars as a Divine blessing upon those who dedicate their lives to the accurate transmission of Hadith. It highlights the Imam's commitment to preserving Prophetic teachings through juristic transmission.

Hadith 56: The Wings of the Angels

السند:
أبو حنيفة عن عاصم بن بهدلة عن زر بن حبيش عن صفوان بن عسال رضي الله عنه
قال رسول الله ﷺ:
«إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ»

English Translation:
"Indeed, the angels lower their wings for the seeker of knowledge."

Sanad (English):
Prophet Muhammad ﷺ → Ṣafwān ibn ʿAssāl (ra) → Zirr ibn Ḥubaysh → ʿĀṣim ibn Bahdalah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Jāmiʿ al-Tirmidhī (3535); Sunan Ibn Mājah (226) with different chains.

Grade: Ṣaḥīḥ

Comment:
This chain again demonstrates Imam Abū Ḥanīfah's link to early Kūfan companions and reinforces the legitimacy of his lifelong dedication to knowledge. The "lowering of wings" is a metaphor for Divine pleasure and protection. In the Hanafi tradition, this is used to encourage students to persevere through the hardships of study, knowing they are supported by the celestial realm.

Hadith 57: The Three Ongoing Deeds

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلا مِنْ ثَلاثَةٍ»

English Translation:
"When a person dies, his deeds come to an end except for three: ongoing charity (Sadaqah Jariyah), beneficial knowledge, or a righteous child who prays for him."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah,

Also reported in: Ṣaḥīḥ Muslim (1631) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration highlights a "high" Kufan chain. Imam Abū Ḥanīfah (d. 150 AH) narrates from al-Haytham ibn Ḥabīb (d. 130 AH), who narrates from the famous Tābiʿī al-Shaʿbī (d. 103 AH).

The Ḥanafī school itself serves as a primary example of the "beneficial knowledge" mentioned in the Hadith, providing a continuous legacy of reward for the Imam and his students.

Hadith 58: The Most Beloved Speech to Allah

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ»

English Translation:
"The most beloved speech to Allah consists of four phrases: Subḥān Allāh (Glory be to Allah), Al-ḥamdu lillāh (Praise be to Allah), Lā ilāha illā Allāh (There is no god but Allah), and Allāhu Akbar (Allah is the Greatest)."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2137) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration shows that the foundational dhikr formulas reached Imam Abū Ḥanīfah through the earliest juristic circle of Kufa. For the Imam, these phrases were not just words of worship, but the theological pillars of a believer's worldview. Their presence in the Kufan chain emphasizes that the legal tradition was built alongside a vibrant spiritual practice.

Hadith 59: Two Words Heavy on the Scale

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

English Translation:
"Two words that are light upon the tongue, heavy upon the scale, and beloved to the Most Merciful: Subḥān Allāh wa bi-ḥamdih (Glory be to Allah and His praise), Subḥān Allāh al-ʿAẓīm (Glory be to Allah the Supreme)."

Sanad (English):
Prophet Muhammad ﷺ → Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6406); Ṣaḥīḥ Muslim (2694) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration again connects Imam Abū Ḥanīfah to the Hazrat Abū Hurayrah transmission line through major Kufan authorities. It highlights the mercy of Allah—whereby small, consistent efforts carry immense weight in the hereafter. It is often cited as the closing Hadith of major collections to leave the reader with a message of hope and ease in worship.

Hadith 60: Forgiveness Through Glorification

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ»

English Translation:
"Whoever says 'Subḥān Allāh wa bi-ḥamdih' one hundred times in a day will have his sins removed."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6405); Ṣaḥīḥ Muslim (2691) with different chains and minor variation in wording.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The **Nāfiʿ** → **Ibn ʿUmar** chain again reinforces the strength of Imam Abū Ḥanīfah's Madinan connections alongside his Iraqi scholarly roots. This Hadith provides a practical spiritual daily routine; the Imam used such reports to teach that even minor sins (khatāyā) are systematically expiated through the constant "polishing" of the heart with Divine remembrance.

Hadith 61: Sincerity in the Word of Unity

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ»

English Translation:
"Whoever says 'Lā ilāha illā Allāh' sincerely from his heart will enter Paradise."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (128) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration is significant as it shows Abū Ḥanīfah narrating through **Anas ibn Mālik**, strengthening the historical link between the Tābiʿūn generation and the last surviving Companions. The emphasis here is on Ikhlās (sincerity)—the Imam taught that faith is not a mere utterance but a profound heart-conviction that secures one's salvation. This narration serves as proof in Hanafi Aqidah that the core of faith is the heart's sincere testimony, which remains constant even if outward actions fluctuate

Extended Commentary

This narration, transmitted through the Basran route (Anas ibn Mālik → Qatādah → Abū Ḥanīfah), establishes the centrality of **ikhlāṣ (sincerity)** in the testimony of faith. The Prophet ﷺ does not merely mention the utterance of Lā ilāha illā Allāh, but qualifies it with the condition: **"purely from his heart."** This transforms the statement from a verbal declaration into a deeply rooted conviction (taṣdīq bi'l-qalb), which is the essence of faith.

In the Hanafi theological tradition—articulated by Imam Abū Ḥanīfah in works such as al-Fiqh al-Akbar—**īmān is defined as the affirmation of the heart and the confession of the tongue**, and it is not intrinsically increased or decreased by actions. Rather, actions are the fruits of faith, not its substance. Thus, this Hadith serves as a key proof that **the reality of salvation is tied to the sincerity of belief**, not merely the outward performance of deeds.

This does not mean that actions are insignificant. On the contrary, the Hanafi school emphasises that righteous actions are **obligatory expressions of obedience** and the primary means of attaining **taqwā (God-consciousness)**. However, they are not what constitute īmān itself. A believer may fluctuate in their level of practice—falling short at times and excelling at others—yet their foundational faith remains intact so long as the core conviction of tawḥīd is firmly established in the heart.

This distinction is critical in understanding the balanced Hanafi position between two extremes: on one hand, those who reduce faith to mere outward compliance, and on the other, those who declare believers to have left the fold of Islam due to sins. Imam Abū Ḥanīfah rejected both approaches, maintaining that **major sins do not expel a person from faith**, so long as they do not deny what is known necessarily of the religion.

Thus, the phrase "will enter Paradise" is understood by the scholars not as an unconditional guarantee of immediate entry without accountability, but as a promise of **ultimate salvation** for the one whose heart is anchored in sincere tawḥīd. This preserves both Divine mercy and Divine justice.

The presence of Qatādah in this chain—one of the great scholars of the Tābiʿūn—further reinforces the transmission of this theological understanding from the earliest generations. Through such narrations, Imam Abū Ḥanīfah did not merely preserve isolated reports, but articulated a coherent doctrine: **faith is rooted in the heart, expressed by the tongue, and perfected through actions—but not defined by them**.

In this way, the Hadith affirms a foundational principle of Hanafi creed: **the stability of īmān lies in sincerity, while the excellence of the believer lies in taqwā.**

Hadith 62: The Strong Believer

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ»

English Translation:
"The strong believer is better and more beloved to Allah than the weak believer, though there is good in both."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2664) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration reinforces the Hanafi balance between moral strength, lawful effort, and reliance upon Allah. In the Hanafi tradition, "strength" is interpreted broadly to include physical health, financial independence, and intellectual rigor. By transmitting this through major Kūfan authorities like **al-Shaʿbī**, the Imam highlights that the ideal Muslim is one who is active and capable, while the phrase "there is good in both" serves as a reminder of the inherent value of every believer's faith.

Hadith 63: The World Is a Prison

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ»

English Translation:
“The world is a prison for the believer and a paradise for the disbeliever.”

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2956) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration reflects the ascetic worldview (Zuhd) transmitted through **Kūfan authorities** and preserved within Hanafi spirituality. For the Imam, this "prison" referred to the believer being bound by the sacred limits of the Law (Shari'ah), whereas the disbeliever acts without such boundaries. It serves as a reminder that the true reward for the believer lies in the expansive life of the Hereafter. Imam Abū Ḥanīfah’s own imprisonment for refusing to compromise the Law is a literal embodiment of this Hadith, proving that the 'prison' of this world is a gateway to the freedom of the next."

Hadith 64: Each of You Is a Shepherd

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ»

English Translation:
"Each of you is a shepherd, and each of you is responsible for his flock."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (893); Ṣaḥīḥ Muslim (1829) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration underpins principles of legal and social responsibility central to Hanafi governance and family theory. Through the **Nāfiʿ → Ibn ʿUmar** chain, the Imam establishes that authority—whether in leadership, parenthood, or business—is a trust (Amanah) for which one will be held legally and spiritually accountable.

Hadith 65: Accountability on the Day of Judgment

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ»

English Translation:
"The feet of the son of Ādam will not move on the Day of Judgment until he is asked about four things: his life and how he spent it, his youth and how he used it, his wealth and how he earned and spent it, and his knowledge and what he did with it."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Jāmiʿ al-Tirmidhī (2417) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration reflects the moral accountability framework transmitted through the primary **Kūfan juristic chain**. It serves as a comprehensive audit of a person's existence. The Imam used this to emphasise that the legal study of wealth and knowledge is not a mere intellectual exercise but a preparation for this ultimate Divine inquiry.

Hadith 66: The Excellence of the One Who Sees the Prophet ﷺ in a Dream

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي»

English Translation:
"Whoever has seen me in a dream has truly seen me, for Satan cannot take my form."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6993); Ṣaḥīḥ Muslim (2266) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain provides the ultimate **Spiritual Consolation**. Even after his ﷺ physical passing, the Messenger remains accessible to the hearts of the sincere. For the Imam, this metaphysical reality was a source of certainty, ensuring that the Prophetic Presence continues to guide and encourage the Ummah across time.

Extended Commentary
This Basran chain provides the ultimate spiritual consolation: even after his ﷺ physical passing, the Messenger remains accessible to the hearts of the sincere. The Prophet ﷺ affirmed that a true vision of him in a dream is genuine, for Shayṭān cannot assume his form. In the Hanafi understanding, this establishes the category of ru'yā ṣāliḥa (truthful dreams), which are considered a form of glad tidings (bushrā) and a residual connection to the Prophetic presence. While such visions do not constitute legal evidence, they hold deep spiritual significance, strengthening faith and attachment to the Sunnah.

At the same time, the Sharīʿah strictly regulates this unseen realm by prohibiting false claims regarding dreams. The Prophet ﷺ said:

«مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ»
"Whoever claims to have seen a dream which he did not see will be tasked (on the Day of Judgment) with tying a knot between two grains of barley."
(Sahih al-Bukhari, 7042)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the Kūfan chain:

> **Abū Ḥanīfah → al-Haytham → al-Shaʿbī → Abū Hurayrah (** رضي الله عنه**)**

Here, the Prophet ﷺ exposes the gravity of fabricating spiritual experiences. Dreams, while subjective, are not exempt from the ethical demands of truthfulness. In the Hanafi tradition, this Hadith safeguards the boundary between authentic spiritual experience and deception, ensuring that the unseen is not manipulated for status, authority, or personal gain.

Together, these narrations establish a balanced framework: **true dreams are honoured, but never weaponized; and false dreams are treated as serious moral violations**. This reflects the broader Hanafi approach—affirming spiritual realities while firmly regulating them within the bounds of truth and discipline.

Hadith 67: Divine Joy at Repentance

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ»

English Translation:
"Allah is more joyful at the repentance of His servant than one who finds his lost mount in the desert."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6309); Ṣaḥīḥ Muslim (2747) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration reflects Imam Abū Ḥanīfah's preservation of major theological themes—Divine mercy and the power of sincere return to Allah—through the **Kūfan Hadith tradition**. It serves as a reminder that no matter the transgression, the door to Divine pleasure remains open, a theme that underpinned the Imam's approach to spiritual counselling and legal leniency.

Hadith 68: The Three Types of Judges

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الْقُضَاةُ ثَلَاثَةٌ: وَاحِدٌ فِي الْجَنَّةِ وَاثْنَانِ فِي النَّارِ»

English Translation:
"Judges are of three types: one in Paradise and two in the Fire."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Sunan Abī Dāwūd (3573); Jāmiʿ al-Tirmidhī (1322) with different chains and minor variation in wording.

Grade: Ṣaḥīḥ li-ghayrihi (Authenticated by later scholars)

Comment:
This narration is especially meaningful as the Imam famously endured imprisonment and persecution rather than accept a forced judicial office. It reflects the immense gravity of judicial responsibility in early Islamic scholarship. For the Imam, the "judge in Paradise" is the one who knows the Truth and judges by it, while those who judge in ignorance or with bias face a terrifying fate.

Hadith 69: The Burden of Proof

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الْبَيِّنَةُ عَلَى الْمُدَّعِي، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ»

English Translation:
"The burden of proof is upon the claimant, and the oath is upon the one who denies."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Sunan al-Bayhaqī (10/252) with different chain.

Grade: Ṣaḥīḥ li-ghayrihi (Authenticated by later scholars including Ibn Hajar)

Comment:
This narration forms a foundational **Legal Maxim (**Qā'idah Fiqhiyyah**)** in Hanafi jurisprudence, transmitted through the principal Kūfan juristic lineage. It establishes the procedural bedrock of the Islamic courtroom: that the one making a claim must provide evidence, while the defendant is granted the "default" of innocence unless an oath is refused or counter-evidence is provided. This narration is the textual source for the legal maxim: 'The default state of a person is innocence.' By placing the burden of proof on the claimant, the Imam ensured that no person's property or reputation could be legally violated based on mere accusation."

Hadith 70: The Truthful Merchant

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ»

English Translation:
"The truthful and trustworthy merchant will be with the Prophets, the truthful, and the martyrs."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Jāmiʿ al-Tirmidhī (1209); Sunan al-Dāramī (2535)

Grade: Ṣaḥīḥ li-ghayrihi (Authenticated by later scholars)

Comment:
This narration is especially fitting in a Musnad of Abū Ḥanīfah, who was himself a successful merchant in the silk trade before becoming a full-time jurist. It reflects the integration of commerce and integrity within the **Kūfan tradition**. The Imam used his own business experience to explain that honest trade is a form of worship that elevates a person to the highest ranks of the Hereafter.

Hadith 71: The Option to Cancel a Sale

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا»

English Translation:
"The two parties to a sale have the option (to cancel) so long as they have not separated."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (2112); Ṣaḥīḥ Muslim (1531) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration is central to discussions of **Khiyār al-Majlis** (the option of the session) in Islamic law. Transmitted through the highly authoritative Nāfiʿ → Ibn ʿUmar chain, it establishes that commercial transactions must be founded upon mutual consent and clarity.

While the hadith appears to refer to the physical separation of the contracting parties, the Ḥanafi school interprets the "separation" mentioned here as the completion of the contractual exchange (**ījāb** and **qabūl**). In the understanding of Imām Abū Ḥanīfah, the separation is therefore one of

speech rather than bodies: once the offer and acceptance are concluded, the sale becomes legally binding. This interpretation preserves stability and certainty in the marketplace by ensuring that a contract finalised through clear agreement cannot be casually revoked afterwards.

Hadith 72: The Prohibition of Cheating

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَنْ غَشَّنَا فَلَيْسَ مِنَّا»

English Translation:
"Whoever cheats us is not from us."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (102) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration underscores the moral strictness required in commercial conduct, preserved through the **Kūfan transmission line**. Cheating (Ghash) in quality, quantity, or price is viewed as a betrayal of the Muslim community's trust. The Imam taught that a transaction involving deception is void of blessing (Barakah) and legally liable for rectification.

Hadith 73: The Curse upon Usury (Ribā)

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَعَنَ اللَّهُ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ»

English Translation:
"Allah has cursed the one who consumes ribā, the one who gives it, its two witnesses, and its scribe."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (1598) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration forms a foundational pillar of Islamic financial law. It underlies the entire Hanafi legal framework regarding **Ribā**, emphasising that every party involved in an usurious transaction—not just the lender—shares in the spiritual and legal culpability. The Imam used this Hadith to build rigorous standards for contracts to ensure that no hidden usury occurred in the markets of Kufa.

Extended Commentary:
This narration, transmitted through the Kūfan juristic chain (Ibn Masʿūd → ʿAlqamah → Ibrāhīm → Ḥammād → Abū Ḥanīfah), forms a foundational

pillar of Islamic financial law. The Prophet ﷺ does not merely prohibit ribā, but extends the condemnation to every participant in the transaction—the one who consumes it, the one who pays it, its witnesses, and its scribe—establishing that ribā is not an isolated sin, but a systemic corruption of economic life.

In the Hanafi school, this Hadith is understood as defining the collective liability of unjust financial systems. It demonstrates that even indirect participation in ribā-based transactions is blameworthy, as it contributes to the normalisation of exploitation. Imam Abū Ḥanīfah utilised this principle to construct a legal framework in which contracts are scrutinised not only for their outward form, but for their underlying substance and consequences.

The technical nature of ribā is further clarified by the Prophet ﷺ:

«إِنَّمَا الرِّبَا فِي النَّسِيئَةِ»

“Ribā is (primarily) in delay (deferred payment).”
(Sahih Muslim, 1596)

This narration is also transmitted in Musnad Abī Ḥanīfah through the same Kūfan chain:

> **Abū Ḥanīfah → Ḥammād → Ibrāhīm → ʿAlqamah → ʿAbdullāh ibn Masʿūd (**رضي الله عنه**)**

Here, the Prophet ﷺ identifies the essence of ribā: an increase tied solely to the passage of time. In the Hanafi legal analysis, this becomes the defining criterion—any guaranteed increase in a loan, without corresponding risk, labour, or tangible exchange, constitutes ribā.

From this, Imam Abū Ḥanīfah and his students derived a fundamental economic principle:

- Time alone cannot generate lawful profit.

- Wealth must be earned through risk (ghurm), effort (ʿamal), or trade (bayʿ).
- Any contract that guarantees return without exposure to loss is inherently unjust.

This insight forms the backbone of Hanafi commercial jurisprudence. It explains the school's strict stance against hidden forms of ribā, ensuring that transactions are not only legally valid in form, but ethically sound in substance. Profit is only legitimate when it is tied to real economic activity, not the passive accumulation of wealth through delay.

Thus, these narrations together establish a comprehensive framework:

- Ribā is universally condemned (moral dimension).
- Its mechanism is precisely defined (legal dimension).
- Its prevention requires systemic vigilance (economic dimension).

In this way, the Hanafi tradition transforms the prohibition of ribā from a single ruling into a complete philosophy of justice in financial dealings, where exploitation is eliminated and fairness becomes the foundation of all transactions.

Hadith 74: Expiation for Oaths

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنْ حَلَفَ عَلَى يَمِينٍ، فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيُكَفِّرْ عَنْ يَمِينِهِ»

English Translation:
"Whoever swears an oath and then sees something better than it, let him do what is better and expiate for his oath."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6622); Ṣaḥīḥ Muslim (1650) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration underpins Hanafi rulings regarding **Kaffārah** (expiation) and ethical prioritisation. It demonstrates that the law is not meant to be a rigid barrier to doing good; rather, if a person swears to refrain from a beneficial act, the Sunnah provides a legal exit—completing the better deed and performing the required expiation.

Hadith 75: Distributing Inheritance

السند:
أبو حنيفة عن الأعمش عن أبي صالح عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا»

English Translation:
"Give the prescribed shares to those entitled to them."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → Abū Ṣāliḥ → al-Aʿmash → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6732); Ṣaḥīḥ Muslim (1615) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration forms the basis of **Islamic Inheritance Law** (Farāʾid) and reflects the structured legal reasoning characteristic of Hanafi scholarship. It establishes the priority of the "prescribed heirs" mentioned in the Qur'an. The Imam used this Hadith to build complex mathematical and legal frameworks ensuring that wealth is distributed exactly as Divine Law intends.
For Imam Abū Ḥanīfah, the 'prescribed shares' were the first priority, but he used the spirit of this Hadith to ensure wealth stayed within the family, prioritising even distant relatives over the state treasury.

Hadith 76:The Threshold of Zakāh on Silver

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ»

English Translation:
"There is no charity (Zakāh) due on less than five awāq (200 dirhams) of silver."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1447); Ṣaḥīḥ Muslim (979) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the "Golden Chain," the Imam preserves the Niṣāb (Minimum Threshold) for liquid wealth. In Hanafi Fiscal Law, this Hadith ensures that the poor are not taxed; only those with a clear surplus of wealth are required to contribute. It reflects the Shariah's balance between social welfare and the protection of private property.

Extended commentary:
Zakāh is not imposed upon every form of wealth, but only upon surplus wealth that exceeds a defined minimum, ensuring that the poor are protected from taxation while those with meaningful excess contribute to social welfare. This reflects the Sharīʿah's balance between economic justice and the protection of private property.

While this narration specifies silver—measured as five awāq (approximately 200 dirhams)—it points to a broader legal structure that governs different categories of wealth. The Prophet ﷺ established corresponding thresholds for other assets as well, including livestock, as seen in his statement:

«لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ»

"There is no charity (zakāh) due on less than five camels."
(Ṣaḥīḥ al-Bukhārī, 1454; Ṣaḥīḥ Muslim, 979)

This narration is also transmitted in Musnad Abī Ḥanīfah through the Kūfan juristic chain:

> **Abū Ḥanīfah → Ḥammād → Ibrāhīm → ʿAlqamah → ʿAbdullāh ibn Masʿūd (**رضي الله عنه**)**

This narration reflects the detailed fiscal regulation preserved within the Kūfan juristic transmission. It establishes the Niṣāb for livestock, ensuring that Zakāh is only taken from those who possess significant surplus wealth. For the Imam, such precise numbers were essential for maintaining a just and predictable tax system in the early Muslim economy.

The presence of **Ibrāhīm al-Nakhaʿī** (d. 96 AH) in this chain is of immense significance, as he was the primary architect of the Kūfan legal school and the "Master of the Iraqis" before the era of the Imam. By narrating through him, Imam Abū Ḥanīfah demonstrates that his jurisprudence is not a personal innovation, but the continuation of a refined, institutionalised scholarly lineage. This reinforces the institutional nature of the Ḥanafi isnād, showing that the Imam's legal choices were rooted in the established, collective wisdom of the earliest juristic circle of Kūfa.

Together, these narrations demonstrate that Zakāh is governed not by arbitrary taxation, but by a structured and principled system in which only meaningful surplus is subject to obligation. In the Ḥanafi school, these thresholds are carefully standardised and extended through qiyās to other

forms of wealth, ensuring consistency and fairness across changing economic contexts. Thus, what appears to be a simple numerical threshold is in reality part of a coherent fiscal doctrine designed to uphold justice, stability, and social responsibility.

Hadith 77: The True Bankrupt One

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«أَتَدْرُونَ مَنِ الْمُفْلِسُ؟»

English Translation:
"Do you know who the bankrupt one is?" (He ﷺ explained that it is the one who comes on the Day of Judgement with prayer, fasting, and charity, but has wronged others.)

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2581) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration reinforces the Hanafi integration of ritual and ethical accountability. It serves as a stern warning that legalistic perfection in worship cannot compensate for violating the **rights of others** (Ḥuqūq al-ʿIbād). The Imam taught that a person's spiritual "balance sheet" is only truly positive if their character and social conduct are free from oppression.

Hadith 78: Supplication Is Worship

السند:
أبو حنيفة عن الأعمش عن أبي صالح عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«الدُّعَاءُ هُوَ الْعِبَادَةُ»

English Translation:
"Supplication is worship."

Sanad (English):
Prophet Muhammad ﷺ → Abū Hurayrah (ra) → Abū Ṣāliḥ → al-Aʿmash → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Sunan Abī Dāwūd (1479); Jāmiʿ al-Tirmidhī (2969) with different chains.

Grade: Ṣaḥīḥ (Authenticated by later scholars such as Ibn Ḥajar)

Comment:
The **al-Aʿmash** transmission again demonstrates Iam Abū Ḥanīfah's grounding in the major Kūfan Hadith network, preserving core theological teachings. This narration elevates Du'a from a mere request to the very essence of devotion. In the Hanafi tradition, it serves as a reminder that the heart of legal and ritual practice is the servant's direct, humble connection with the Creator.

Hadith 79: The Modesty and Generosity of Allah

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«إِنَّ اللَّهَ حَيِيٌّ كَرِيمٌ، يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا»

English Translation:
"Indeed, Allah is Modest and Generous. When a servant raises his hands to Him, He is shy to return them empty."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Sunan Abī Dāwūd (1488); Jāmiʿ al-Tirmidhī (3556) with different chains.

Grade: Ṣaḥīḥ (Authenticated by later scholars such as Ibn Ḥajar)

Comment:
This narration again shows Imam Abū Ḥanīfah's transmission through **Anas ibn Mālik**, reinforcing his early Companion connectivity. It provides immense spiritual comfort, teaching that the act of asking itself ensures a response. For the Imam, this Hadith was a cornerstone of spiritual hope, encouraging the believer to persist in prayer with full certainty in Divine Benevolence.

Hadith 80: The Amazing Affair of the Believer

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«عَجَبًا لأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ»

English Translation:
"How amazing is the affair of the believer! All of his affair is good."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2999) with different chain.

Grade: Ṣaḥīḥ

Comment:
This narration reflects the theological resilience embedded within early Hanafi spirituality. It defines the believer's perspective: gratitude in prosperity and patience in adversity. Transmitted through the major Kūfan authority **al-Sha'bi**, it highlights that a Muslim's faith transforms every external circumstance into an internal spiritual gain.

Hadith 81: Expiation Through Suffering

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ إِلَّا كَفَّرَ اللَّهُ بِهِ مِنْ خَطَايَاهُ»

English Translation:
"No fatigue, illness, sorrow, sadness, or harm afflicts a Muslim except that Allah expiates some of his sins because of it."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5641); Ṣaḥīḥ Muslim (2573) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
The **Nāfiʿ** → **Ibn ʿUmar** chain again reflects the strong Madinan transmission preserved by Abū Ḥanīfah. This Hadith provides a "mercy-based" understanding of hardship; the Imam used it to teach that even the smallest moments of discomfort—a thorn prick or a fleeting worry—are not wasted in the Divine ledger. It frames patience (Sabr) not just as a virtue, but as a systematic cleansing of the soul.

Hadith 82: Truthfulness and Righteousness

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ»

English Translation:
"Adhere to truthfulness, for truthfulness leads to righteousness."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6094); Ṣaḥīḥ Muslim (2607) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This is one of the strongest **Kūfan chains** in the Musnad, tracing directly to **Ibn Masʿūd**—the foundational juristic Companion of Iraq. The Imam used this Hadith to establish that legal integrity is born from personal honesty. It teaches that "Righteousness" (al-Birr) is a path that begins with a consistent commitment to the truth in speech and action.

Hadith 83: Islam Began as Something Strange

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«بَدَأَ الإِسْلَامُ غَرِيبًا، وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا»

English Translation:
"Islam began as something strange, and it will return to being strange as it began."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (145) with different chain.

Grade: Ṣaḥīḥ

Comment:
This powerful eschatological narration, preserved through the **Iraqi juristic line**, provides historical perspective for the believer. It encourages patience and steadfastness during times when adherence to the Sunnah is marginalised or misunderstood, reminding the community that being "strange" is a return to the prestigious status of the early Sahaba.

Hadith 84: The Prohibition of Usurping Land

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنْ أَخَذَ مِنَ الأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ، خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ»

English Translation:
"Whoever takes any part of the land unjustly, he will be swallowed up by the seven earths on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2452); Ṣaḥīḥ Muslim (1610) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This "Golden Chain" narration is a cornerstone of **Ḥanafi Property Law**. It establishes the absolute sanctity of land ownership and serves as a terrifying warning against the illegal seizure of property (Ghasb). The Imam utilised this to ensure that even a minor encroachment on a neighbour's boundary is treated as a grave legal and spiritual transgression.

Hadith 85: Being with Those One Loves

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

English Translation:
"A person will be with those whom he loves (in the Hereafter)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6167); Ṣaḥīḥ Muslim (2640) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain provides one of the most hopeful messages in the Sunnah. For Imam Abū Ḥanīfah, "love" was not a mere emotion but a commitment to following the path of the beloved. This Hadith encourages the believer to tether their heart to the Prophet ﷺ and the righteous, ensuring their companionship in the next life through sincere affection and imitation.

Hadith 86: The Excellence of Avoiding Falsehood while Fasting

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ»

English Translation:
"Whoever does not give up false speech and acting upon it, Allah has no need of him giving up his food and drink (fasting)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1903) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission defines the **Spirit of the Fast**. Ritual law (Fiqh) and ethical integrity (Akhlāq) are inseparable. For the Imam, fasting is a total exercise of the self. This Hadith warns that legal perfection in the outward ritual is void if it is accompanied by the "filth" of lying or deception, teaching that the heart must fast from sin just as the body fasts from food.

Hadith 87: Blessings upon the Prophet ﷺ

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«مَنْ صَلَّى عَلَيَّ صَلاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

English Translation:
"Whoever sends one blessing upon me, Allah sends ten blessings upon him."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (408); Sunan al-Nasāʾī (1297) with different chains.

Grade: Ṣaḥīḥ

Comment:
This is another example of the **Kūfan juristic chain** preserving foundational devotional practice alongside legal theory. For the Imam, sending salutations upon the Prophet ﷺ was not only a spiritual merit but a necessary etiquette for the student of knowledge. It reinforces the Prophetic promise that Divine mercy is multiplied for those who honour the Messenger ﷺ.

The Ḥanafī school holds that sending salutations (*Salawāt*) upon the Prophet ﷺ is a Farḍ (absolute obligation) at least once in a lifetime, directly fulfilling the command of the Qur'an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, send blessings upon him and salute him with a peace.” (33:56)

Beyond this life-long obligation, it is considered **Wājib** (necessary) in the Ḥanafī madhhab to send blessings whenever the Prophet’s ﷺ name is mentioned in a gathering. While some other schools consider the *Durood* an integral part of the prayer's validity, the Ḥanafī position classifies it as a **Sunnah Mu’akkadah** (emphasised Sunnah) within the final sitting of the Salah. This specific narration in the *Musnad* provides the scriptural basis for the immense spiritual multiplication of reward that justifies these legal requirements. By preserving this chain through Ḥammād and Ibrāhīm al-Nakhaʿī, Imam Abū Ḥanīfah links the legislative rulings of the Kūfan jurists directly to the devotional heart of the Prophetic tradition, teaching that the path to Divine Mercy is paved through honouring the Messenger ﷺ.

Hadith 88: The Nature of the Grave

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ»

English Translation:
"The grave is either a garden from the gardens of Paradise or a pit from the pits of the Fire."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Jāmiʿ al-Tirmidhī (2460)

Grade: Ṣaḥīḥ li-ghayrihi" (Authenticated by later scholars such as Ibn Ḥajar)

Comment:
A core eschatological narration transmitted through the **Iraqi school**, reflecting the theological depth present in Imam Abū Ḥanīfah's corpus. This Hadith establishes the reality of the Barzakh (the intermediate state). The Imam used such reports to maintain a balance between legal rigor and the spiritual preparation required for the life after death.

Extended Commentary:
A core eschatological narration transmitted through the Kūfan juristic chain (Ibn Masʿūd → ʿAlqamah → Ibrāhīm → Ḥammād → Abū Ḥanīfah), this

Hadith establishes the reality of the **Barzakh**—the intermediate state between death and resurrection. The Prophet ﷺ describes the grave not as a neutral resting place, but as an immediate extension of one's ultimate fate: either a garden from the gardens of Paradise or a pit from the pits of the Fire.

In the Hanafi theological tradition, such narrations are foundational in affirming the unseen (al-ghayb) as transmitted, without metaphorical reinterpretation. Imam Abū Ḥanīfah upheld the reality of the punishment and bliss of the grave (ʿadhāb al-qabr wa naʿīmuhu), considering it part of orthodox belief. This reflects a broader principle: **legal rigor is inseparable from spiritual awareness**, and the believer's conduct in this world directly shapes their condition in the next.

This metaphysical reality is closely tied to the sanctity of the human body even after death. The Prophet ﷺ said:

«لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ... خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ»

"It is better for one of you to sit on a burning coal that burns his clothes… than to sit on a grave."

(Sahih Muslim, 971)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the Kūfan chain:

> **Abū Ḥanīfah → al-Haytham → al-Shaʿbī → Abū Hurayrah (** رضي الله عنه**)**

Here, the Prophet ﷺ establishes the enduring **sanctity (ḥurmah) of the deceased**. In the Hanafi school, the grave is not merely soil—it represents a human being whose dignity remains inviolable. Thus, actions such as sitting, walking, or leaning on graves are prohibited or severely discouraged, as they violate the respect owed to the dead.

This reflects a profound Hanafi legal and ethical principle:

The honour of the believer does not end with death.

Just as harming a living person is prohibited, so too is disrespecting them after death. The connection between these narrations is therefore not incidental, but deeply integrated:

- The grave is a place of **real consequence (Barzakh)**
- The occupant of the grave retains **real dignity (ḥurmah)**
- The living are commanded to uphold that dignity through **conduct (adab)**

In this way, the Hanafi tradition links **belief, law, and ethics** into a single framework—where the unseen reality of the Hereafter shapes the visible behaviour of the believer in this world.

Hadith 89: The Best Aspects of Islam

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«أَيُّ الإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

English Translation:
"Which aspect of Islam is best? He said: To feed others and to greet those you know and those you do not know."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (12); Ṣaḥīḥ Muslim (39) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Another powerful **Nāfiʿ** → **Ibn ʿUmar** transmission, affirming the Madinan depth within Imam Abū Ḥanīfah's Musnad. This Hadith defines the social character of a Muslim; the Imam used it to teach that piety is not hidden in isolation but is manifested through active hospitality and universal friendliness, bridging the gap between strangers and the community.

Hadith 90: The Final Words of Faith

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«مَنْ كَانَ آخِرُ كَلامِهِ لا إِلَهَ إِلا اللَّهُ دَخَلَ الْجَنَّةَ»

English Translation:
"Whoever's final words are 'Lā ilāha illā Allāh' will enter Paradise."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Sunan Abī Dāwūd (3116); al-Mustadrak (1299) with different chains.

Grade: Ṣaḥīḥ

Comment:
A concluding Hadith befitting the corpus—transmitted through the core **Kūfan juristic chain**, affirming the centrality of Tawḥīd (Divine Unity). It provides the ultimate spiritual goal for the believer: to leave this world in the same state of sincere testimony with which they entered it.

Hadith 91: Transparency in Trade

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ»

English Translation:
“None of you should enter into a transaction when your brother is already negotiating a deal.”

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (2139); Ṣaḥīḥ Muslim (1412) with different chain.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration, through the **Madinan Golden Chain**, is a pillar of Islamic commercial ethics. It prohibits "undercutting" or interfering in a pending sale, which causes resentment and market instability. Imam Abū Ḥanīfah, a seasoned merchant himself, used this to establish that a healthy economy must be built on mutual respect and the protection of a brother’s business negotiations. Imam Abū Ḥanīfah derived from this that a transaction is 'protected' once the price has been agreed upon, even if the money hasn't changed hands. This prevents the 'hijacking' of deals, which the Imam saw as a form of social and economic oppression.

Hadith 92: The Prohibition of Taking Snatched Goods (Nahbah)

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَنِ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا»

English Translation:
"Whoever snatches away (the property of others) is not one of us."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Jāmiʿ al-Tirmidhī (1601) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission targets the crime of Nahbah (openly snatching property). Unlike secret theft, this is an act of brazen aggression. In Hanafi Law, this Hadith defines the severity of such acts, as they destroy the security of the public sphere. The Imam taught that a Muslim's property must be respected in both private and public.

Hadith 93: Treating Daughters with Excellence

(The Madinan Chain): السند الأول
أبو حنيفة عن هشام بن عروة عن عروة عن عائشة رضي الله عنها

(The Kufan Chain): السند الثاني
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
:قال رسول الله ﷺ
«مَنِ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ»

English Translation:
"Whoever is tested with daughters and treats them with excellence, they will be a shield for him against the Fire."

Sanad 1 (Madinan):
Prophet Muhammad ﷺ → ʿĀʾishah (ra) → ʿUrwah → Hishām ibn ʿUrwah → Imam Abū Ḥanīfah (rh)

Sanad 2 (Kufan):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah;

Also reported in: Ṣaḥīḥ al-Bukhārī (1418) and Ṣaḥīḥ Muslim (2629) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration, transmitted through both a Madinan chain (ʿĀʾishah → ʿUrwah → Hishām ibn ʿUrwah) and a Kūfan chain (Ibn Masʿūd → ʿAlqamah → Ibrāhīm → Ḥammād), establishes the immense virtue of raising daughters with care, dignity, and excellence. The Prophet ﷺ transforms what was once

regarded in pre-Islamic society as a burden into a means of salvation, declaring that such daughters become a shield from the Fire.
In the Hanafi tradition, this Hadith reflects a broader principle: **tests (*ibtilāʾ*) are not signs of deficiency, but opportunities for elevation**. The expression "whoever is tested with daughters" does not imply hardship in a negative sense, but rather a responsibility that carries immense reward when fulfilled with excellence (*iḥsān*). Thus, raising daughters becomes an act of worship rooted in patience, compassion, and justice.

The presence of both Madinan and Kūfan routes in this transmission is also significant. It demonstrates that Imam Abū Ḥanīfah preserved Prophetic teachings through multiple scholarly networks, linking the juristic tradition of Kūfa with the hadith legacy of the Ḥijāz. This dual transmission (*mutābaʿah*) reinforces the strength of the report and reflects the integrated nature of early Islamic scholarship.

In this way, the Hadith serves not only as an ethical directive, but as a profound corrective to cultural attitudes—elevating the status of daughters and anchoring their upbringing within the highest ideals of faith.

It is also noteworthy that Imam Abū Ḥanīfah and Hishām ibn ʿUrwah were contemporaries with substantial chronological overlap, making such transmission historically plausible within the scholarly networks of the early period.

Hadith 94: The Smallest Act of Charity

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«كُلُّ مَعْرُوفٍ صَدَقَةٌ»

English Translation:
"Every act of goodness is a charity (Ṣadaqah)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6021); Ṣaḥīḥ Muslim (1005) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Transmitted through the **Kūfan authority al-Sha'bi**, this narration provides a universal definition of charity. It expands the concept of giving beyond money to include smiles, kind words, and removing obstacles. For the Imam, this was a vital teaching, ensuring that acts of virtue remain accessible to all believers, regardless of wealth or status.

Hadith 95: The Virtue of the Mu'adhin

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ»

English Translation:
"The callers to prayer (Mu'adhins) will have the longest necks (symbolising distinction and honour) on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (387) with different chain.

Grade: Ṣaḥīḥ

Comment:
Through the **Nāfiʿ** → **Ibn ʿUmar** chain, the Imam highlights the immense spiritual prestige of those who call the community to worship. In the Hanafi tradition, the Adhān is a communal obligation (Fard al-Kifayah), and this Hadith encourages the believers to seek this noble role, which marks them with visible honour in the presence of all creation on the Last Day.

Hadith 96: Certainty of Paradise for the Believer

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ»

English Translation:
"Whoever meets Allah without having associated anything with Him will enter Paradise."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (123); Ṣaḥīḥ Muslim (93) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This **Basran chain** reinforces the core of Islamic theology (Tawḥīd). The Imam used such narrations to provide "glad tidings" (Bushra) to his students, emphasizing that while deeds are essential, the ultimate root of salvation is the purity of one's belief in the Oneness of Allah. It establishes a message of profound hope for every believer.

Hadith 97: The Right of the Neighbour

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»

English Translation:
"Jibrīl continued to enjoin me to be kind to my neighbour until I thought he would give him a share of the inheritance."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6014); Ṣaḥīḥ Muslim (2624) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This narration, via the **Kūfan Jurists' Chain**, establishes the sanctity of neighborhood ties. Imam Abū Ḥanīfah taught that social ethics are not secondary to ritual law; rather, the "Rights of Neighbors" (Ḥuqūq al-Jīrān) are so significant that the Prophet ﷺ anticipated they might become legal heirs. It highlights a core Hanafi principle: a believer's faith is reflected in their social conduct.

Extended Commentary:
This narration, transmitted through the Kūfan juristic chain (Ibn Masʿūd → ʿAlqamah → Ibrāhīm → Ḥammād → Abū Ḥanīfah), establishes the immense weight of neighbourly rights (Ḥuqūq al-Jīrān) in Islam. The repeated exhortation of Jibrīl (ʿalayhi al-salām) elevated the status of the neighbour to such an extent that the Prophet ﷺ believed they might be granted a share in

inheritance—an expression that reflects not legal reality, but the **intensity of their moral claim**.

In the Hanafi school, this Hadith forms a cornerstone of social ethics, demonstrating that faith (īmān) is inseparable from one's treatment of others. The rights of the neighbour extend beyond mere courtesy to include protection from harm, respect for privacy, and active goodwill. This reflects a broader Hanafi principle: **social obligations are not secondary to ritual devotion, but are integral to it**.

This moral weight is further reinforced by another Prophetic warning:

«أَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيَامَةِ جَارَانِ»

"The first two adversaries to stand before Allah on the Day of Judgment will be two neighbors."

(Reported in Musnad Aḥmad and al-Muʿjam al-Kabīr with supporting chains)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the same Kūfan chain:

> **Abū Ḥanīfah → Ḥammād → Ibrāhīm → ʿAlqamah → ʿAbdullāh ibn Masʿūd (**رضي الله عنه**)**

Here, the Prophet ﷺ shifts the discourse from virtue to **accountability**. The neighbour is not merely someone to be treated well—they are among the first to seek justice on the Day of Judgment. This is because the relationship of neighbours is one of constant proximity, where opportunities for harm, neglect, or kindness are frequent and unavoidable.

In Hanafi jurisprudence, this concept underpins aspects of what may be described as **proto-tort law**: harm caused to a neighbour—whether through encroachment, nuisance, or neglect—is not treated lightly. The maxim "al-ḍarar yuzāl" (harm must be removed) finds one of its most practical applications at the level of the neighbour's boundary.

Thus, these narrations together establish a complete framework:

- **The neighbour has an elevated moral status (virtue).**
- **Their rights are continuous and unavoidable (proximity).**
- **Violations are subject to immediate divine accountability (justice).**

In this way, the Hanafi tradition transforms the concept of neighbourhood from a social convenience into a **legal, ethical, and spiritual institution**, where the measure of one's faith is tested not in isolation, but at the boundary of one's home.

Hadith 98: Seeking Refuge from Four Things

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

English Translation:
"O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that is not humble, from a soul that is never satisfied, and from a supplication that is not answered."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2722) with different chain.

Grade: Ṣaḥīḥ

Comment:
Through the **Madinan Golden Chain**, the Imam preserves a foundational prayer for the student of knowledge. In Hanafi thought, "beneficial knowledge" is that which leads to action and humility. This Hadith served as a warning to the Imam's own circles: that intellectual mastery is dangerous if it is not accompanied by spiritual refinement and sincere reliance upon Allah.

Hadith 99: The Reward of Visiting the Sick

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ»

English Translation:
"Whoever visits a sick person remains in the harvest of Paradise until he returns."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2568) with different chain.

Grade: Ṣaḥīḥ

Comment:
Transmitted through the **Kūfan authority al-Sha'bi**, this Hadith provides a spiritual dimension to the "Rights of a Muslim." It teaches that visiting the ill is not just a polite gesture but a literal immersion in the blessings of Paradise. The Imam practised this by being a constant presence for his students and the people of Kufa during their times of weakness.

Hadith 100: The Excellence of Learning and Teaching the Qur’an

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

English Translation:
“The best of you is the one who learns the Qur'an and teaches it.”

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5027) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission through the Chain of Jurists highlights that legal mastery (Fiqh) must be rooted in the Book of Allah. For the Imam, the "best" person is not just the one who memorises the words, but the one who understands its legal and spiritual meanings and passes that light to the next generation. It serves as a foundational motivation for the entire Hanafi educational system.

Hadith 101: Modesty and Faith

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الْحَيَاءُ وَالْإِيمَانُ قُرِنَا جَمِيعًا، فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ»

English Translation:
"Modesty and faith are joined together; if one is removed, the other is also removed."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Al-Adab Al-Mufrad (606); Al-Mustadrak (58) with different chains.

Grade: Ṣaḥīḥ (Verified by Al-Hakim and Al-Dhahabi.)

Comment:
Narrated through the **Nāfiʿ** → **Ibn ʿUmar** chain, this Hadith defines the psychological core of a Muslim. For Imam Abū Ḥanīfah, al-Ḥayā' (modesty/shyness) was the internal filter that prevented a person from committing sins. It proves that the "essence of faith" he defined in his theology is functionally tied to one's moral sensitivity.

Hadith 102: The Ease of Religion

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ»

English Translation:
"Indeed, the religion is easy; and no one ever makes the religion difficult except that it will overcome him."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (39) with different chain.

Grade: Ṣaḥīḥ

Comment:
This **Kūfan "Chain of Jurists"** encapsulates the spirit of Hanafi Jurisprudence: **Facilitation (**Taysīr**)**. The Imam frequently ruled in favor of ease for the people, citing this Prophetic mandate. It serves as a reminder that religious discipline must be balanced with human capacity, ensuring that the path of worship remains sustainable for the duration of a believer's life.
This Hadith is the source of the Hanafi legal maxim: 'Hardship brings about ease' (al-Mashaqqatu tajlibu al-Taysīr)." This links the Hadith directly to Hanafi Usul.

Hadith 103: The Sanctity of the Muslim

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ»

English Translation:
"Everything of a Muslim is sacred to another Muslim: his blood, his wealth, and his honour."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (2564) with different chain.

Grade: Ṣaḥīḥ

Comment:
This "Golden Chain" narration is a cornerstone of the Islamic legal system. It establishes the absolute **Inviolability** (Ḥurmah) of the individual. For Imam Abū Ḥanīfah, this Hadith provided the scriptural mandate for the protection of private property and human life, ensuring that the Law serves as a shield for the weak against any form of aggression or extrajudicial confiscation.

Hadith 104: The Danger of Arrogance

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ»

English Translation:
"He who has in his heart the weight of a mustard seed of arrogance shall not enter Paradise."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (91) with different chain.

Grade: Ṣaḥīḥ

Comment:
This warning through the primary Iraqi lineage defines the ultimate internal barrier to salvation. Arrogance (Kibr) is defined as rejecting the truth and looking down upon people. For the Imam, the study of Fiqh was a tool for humility; he taught that intellectual mastery is a curse if it leads to pride rather than a deeper submission to the Divine.

Hadith 105: The Virtue of the Siwāk (Tooth-Stick)

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«أُمِرْتُ بِالسِّوَاكِ حَتَّى خَشِيتُ أَنْ يُفْرَضَ عَلَيَّ»

English Translation:
"I was commanded to use the Siwāk until I feared it would be made obligatory upon me."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (887); Ṣaḥīḥ Muslim (252) with different chains and minor variation in wording.

Grade: Ṣaḥīḥ

Comment:
This Basran chain (Qatādah → Anas) links the Imam to the domestic habits of the Prophet ﷺ. In Ḥanafi jurisprudence, while the Siwāk is a Sunnah and not Farḍ (obligatory), this Hadith highlights its nearly mandatory status in terms of spiritual and physical hygiene before standing for prayer.

Hadith 106: The Prohibition of Painting/Imagery

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ»

English Translation:
"Indeed, the makers of these images (representations of living beings) will be punished on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5951); Ṣaḥīḥ Muslim (2108) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the Nāfiʿ → Ibn ʿUmar transmission—one of the most reliable chains in Islamic scholarship—Imam Abū Ḥanīfah preserves a foundational Prophetic stance regarding imagery and representation. The Prophet ﷺ's warning about those who produce images (ṣuwar) is understood in the Hanafi tradition not merely as a condemnation of artistic expression, but as a protection of **tawḥīd (pure monotheism)** and the boundaries between creation and imitation of creation.
At its core, this Hadith addresses a historical and theological reality: images of living beings were closely tied to **idolatry (shirk)** in pre-Islamic and earlier

communities. By prohibiting the production of such images in certain forms, the Sharīʿah sought to eliminate the pathways that lead from representation to veneration. Thus, the Hanafi school interprets this Hadith through the lens of سدّ الذرائع **(blocking the means)**—preventing practices that could gradually erode the clarity of Divine worship.

However, the Hanafi jurists approached this issue with characteristic nuance and legal precision. They distinguished between different types of images and contexts:

- **Complete, three-dimensional forms** (e.g., statues) that imitate the full creation of a living being were treated most strictly, as they most closely resemble the forms historically associated with idolatry.
- **Two-dimensional images** were also generally discouraged or prohibited when they depicted animate beings in a complete and dignified form.
- However, **incomplete images**—such as those lacking defining features (e.g., headless forms or partial depictions)—were treated with greater leniency, as they no longer constituted a full imitation of creation.
- Likewise, images that are **degraded, trampled upon, or not treated with respect** (e.g., on carpets or cushions) were not given the same ruling as those displayed prominently.

This reflects a broader Hanafi principle: rulings are not applied in abstraction, but in light of **purpose, context, and outcome**.

Importantly, the Hanafi school did not understand this Hadith as a blanket condemnation of all visual representation across all times and places. Rather, it is tied to the **intent of imitation (muḍāhāt li-khalq Allāh)**—the attempt to rival or replicate the creative act of Allah—and the potential for such images to become objects of reverence. Where these concerns are absent or significantly reduced, juristic discussions become more nuanced.

The presence of Nāfiʿ in this chain—one of the foremost transmitters of the knowledge of Ibn ʿUmar—further reinforces the connection between

Prophetic teaching and disciplined legal transmission. Through such chains, Imam Abū Ḥanīfah did not merely inherit isolated narrations, but integrated them into a coherent legal system that balanced **the preservation of tawḥīd, the prevention of harm, and the realities of human practice**.

Thus, this Hadith is not simply about images—it is about **protecting the spiritual hierarchy between Creator and creation.**

Hadith 107: Beginning with the Right in Noble Acts

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«كَانَ يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ»

English Translation:
"He ﷺ used to like to start with the right side when putting on shoes, combing his hair, performing purification, and in all his affairs."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (168); Ṣaḥīḥ Muslim (268) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This "Golden Chain" narration provides the blueprint for the Adab (etiquette) of the believer. Imam Abū Ḥanīfah utilised such reports to teach that the Sunnah is a comprehensive way of life that begins with the smallest physical movements, training the soul in discipline and preference for the "right" (Yamīn).

Hadith 108: Kindness to the Servant

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ»

English Translation:
"When the servant of one of you brings him his food, if he does not make him sit with him, let him at least give him a morsel or two."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5460); Ṣaḥīḥ Muslim (1663) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission highlights the social mercy of the Ḥanafi tradition. It breaks down class barriers through the etiquette of sharing food. The Imam, despite his own wealth, was famous for his humility toward his employees and students, embodying the "Mercy" he recorded in this isnad.

Hadith 109: Repeating the Adhān

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ»

English Translation:
“When you hear the Muʾadhin (caller to prayer), say what he says.”

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (611); Ṣaḥīḥ Muslim (384) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan "Chain of Jurists" reinforces the communal etiquette of the mosque. For Imam Abū Ḥanīfah, the Adhān was not merely a signal of time but a sacred declaration. Repeating the words ensures the believer is mentally and spiritually aligned with the call to prayer before the ritual begins.

Hadith 110: The Prohibition of Hoarding (Iḥtikār)

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«لَا يَحْتَكِرُ إِلَّا خَاطِئٌ»

English Translation:
"No one hoards (essential goods to drive up prices) except a sinner."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (1605) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission is central to Ḥanafi economic law. As a merchant himself, the Imam was acutely aware of market manipulation. He used this Hadith to rule that the state may intervene if hoarding causes hardship to the public, prioritising the "Common Good" over individual greed.

Hadith 111: The Excellence of the Good Dream

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ»

English Translation:
"The righteous dream is one of the forty-six parts of Prophecy."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6987); Ṣaḥīḥ Muslim (2263) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission provides a Metaphysical Connection for the believer after the cessation of direct revelation. A "righteous dream" (al-Ruʾyā al-Ṣāliḥah) is seen as a Divine gift and a form of glad tidings. The Imam used this to teach that the unseen world interacts with the believer through their sleep, providing encouragement or warning as a mercy from Allah.

Hadith 112: Love for the Anṣār

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ»

English Translation:
"The sign of faith is love for the Anṣār."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (17); Ṣaḥīḥ Muslim (74) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
By narrating through **Anas (ra)**, who was himself an Anṣārī, the Imam preserves the historical gratitude of the Ummah. In Ḥanafi thought, loving those who supported the Prophet ﷺ is a requirement of faith. It teaches that loyalty to the righteous predecessors is a core component of Islamic identity.

Hadith 113: Returning the Greeting to People of the Book

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ»

English Translation:
"When the People of the Book greet you, say: 'And upon you' (wa ʿalaykum)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6258); Ṣaḥīḥ Muslim (2163) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain preserves the specific etiquette of inter-faith relations in early Islam. It demonstrates that the Sunnah provided guidance for every social interaction, maintaining both the dignity of the Muslim and the reciprocal nature of human greetings within a pluralistic society.

Hadith 114: The Excellence of the One Who Loves for Allah

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟»

English Translation:
“Indeed, Allah will say on the Day of Resurrection: 'Where are those who loved one another for the sake of My Majesty?'”

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (2566)

Grade: Ṣaḥīḥ

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves the **Theology of Spiritual Brotherhood**. This Hadith establishes that the highest form of human relationship is one rooted in the Divine. For the Imam, this "Love for Allah" was the glue of the scholarly community, where students and teachers were bound not by blood or money, but by a shared devotion to the Sacred Law.

Hadith 115: Giving Gifts Increases Love

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«تَهَادُوا تَزْدَادُوا حُبًّا»

English Translation:
"Give gifts to one another and you will increase in love for one another."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: al-Adab al-Mufrad (594)

Grade: Ṣaḥīḥ li-ghayrihi

Verification: Classified as **Ṣaḥīḥ li-Ghayrihi** by **Hāfiẓ Ibn Ḥajar al-ʿAsqalānī** in Talkhīṣ al-Ḥabīr, noting that the multiple routes strengthen it to a reliable level.

Comment:
This narration is significant because it shows Imam Abū Ḥanīfah transmitting from Anas ibn Mālik (ra), reflecting the direct transmission links in early Kufa. In Ḥanafi legal theory, this command is the foundational evidence for the contract of **Hibah** (Gift). The Imam taught that the voluntary exchange of gifts is a practical remedy for removing rancour and building communal affection.

Hadith 116: The Prohibition of Revoking a Gift

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ»

English Translation:
"The one who takes back his gift is like a dog that returns to its vomit."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (2589); Ṣaḥīḥ Muslim (1620) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission serves as a stern moral warning in the Ḥanafi Book of Gifts (Hibah). While Ḥanafi jurisprudence allows the revocation of a gift under very specific circumstances (unlike other schools), this Hadith remains the primary ethical deterrent, teaching that the spirit of giving must be rooted in finality and sincerity.

Hadith 117: The Rights of the Guest

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ»

English Translation:
"Hospitality is for three days; whatever is beyond that is an act of charity (Ṣadaqah)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6135); Ṣaḥīḥ Muslim (48) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Utilising the "Golden Chain," the Imam preserves the social legislation of hospitality. This Hadith defines the legal and ethical boundaries of hosting, ensuring that the guest is honoured while protecting the host from undue burden. It reflects the Ḥanafi school's balance between generous social conduct and the practical limits of individual responsibility.

Hadith 118: The Virtue of Patience

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ»

English Translation:
"Whomever Allah intends good for, He afflicts him (with trials)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5645) with different chain.

Grade: Ṣaḥīḥ

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves a foundational perspective on hardship. This Hadith redefines "goodness" from worldly ease to spiritual purification through trials. It provides the theological resilience necessary for the believer to navigate the difficulties of life with contentment and trust in Divine wisdom.

Hadith 119: The Excellence of the One Who Reconciles People

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ»

English Translation:
"The one who reconciles between people is not a liar (even if they convey good words that were not exactly said)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2692); Ṣaḥīḥ Muslim (2605) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission highlights the Pragmatic Mercy of the Shariah. While lying is strictly forbidden, the Hanafi school utilises this to allow "creative peace-making." For the Imam, the objective of communal harmony (Islah) is so great that it permits a person to emphasise the good and omit the bad between disputing parties to mend their hearts.

Hadith 120: The Excellence of Gentleness (Al-Rifq)

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَا كَانَ الرِّفْقُ فِي شَيْءٍ إِلَّا زَانَهُ»

English Translation:
"Gentleness (Rifq) is not found in anything except that it beautifies it."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (2594) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Basran chain identifies Gentleness as the "aesthetic" of the believer. For Imam Abū Ḥanīfah, who was famous for his patience during heated legal debates, Rifq was the essential quality of a teacher. He taught that the Shari'ah is designed for the benefit of humanity, and those who represent it must embody this gentleness to ensure the message is received with an open heart.

Extended Commentary:
This narration, transmitted through the Basran chain (Anas ibn Mālik → Qatādah → Abū Ḥanīfah), establishes the ethical dimension of gentleness (rifq) as a defining quality of the believer. The Prophet ﷺ teaches that

gentleness is not a secondary trait, but one that beautifies and perfects every matter it enters. In the Hanafi tradition, this was understood not merely as moral advice, but as a guiding principle in conduct, teaching, and legal discourse—ensuring that truth is conveyed in a manner that is both correct and received.

This ethical dimension is further deepened by another Prophetic statement:

«إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ»
“Indeed, Allah is Gentle and He loves gentleness.”
(Sahih Muslim, 2593)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the Kūfan juristic chain:

> **Abū Ḥanīfah → Ḥammād → Ibrāhīm → ʿAlqamah → ʿAbdullāh ibn Masʿūd (**رضي الله عنه**)**

Here, the Prophet ﷺ elevates gentleness from a behavioural quality to a **theological reality**. It is not merely something recommended—it is something **beloved to Allah**. In the Hanafi–Maturidi framework, the attributes of Allah are affirmed in a manner befitting His majesty without resemblance (bilā tashbīh), and their recognition is not abstract but transformative. The believer embodies what Allah loves and distances himself from what He dislikes, making gentleness an expression of ʿ**aqīdah**, not just etiquette.

Thus, these two narrations operate on two complementary levels:

- The first describes the **effect of gentleness** — that it beautifies and perfects all affairs.
- The second explains the **source of its importance** — that it is beloved to Allah Himself.

This reflects a foundational principle in Islamic scholarship:
sound theology (ʿaqīdah) produces refined character (akhlāq).

For Imam Abū Ḥanīfah, this was not theoretical. He was renowned for embodying gentleness in his teaching, legal reasoning, and even in disagreement, combining intellectual precision with composure and restraint. This reflects a broader Hanafi methodological preference for **rifq (gentleness) over shiddah (harshness)**, recognising that gentleness achieves what severity often fails to accomplish—particularly in daʿwah, instruction, and the delivery of legal verdicts.

There is also a subtle distinction in their transmission. The narration of Anas ibn Mālik (رضي الله عنه) through Qatādah represents a Basran chain, often associated with lived ethics and spiritual refinement. In contrast, the narration of Ibn Masʿūd (رضي الله عنه) through ʿAlqamah and Ibrāhīm al-Nakhaʿī represents a Kūfan chain, known for its depth in legal reasoning and theological articulation.

By preserving both, Imam Abū Ḥanīfah integrates these two traditions into a unified vision: gentleness is not optional—it is the meeting point of belief, law, and character.

Hadith 121: The Virtue of Following the Funeral Procession

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنِ اتَّبَعَ جَنَازَةً حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ دَفْنَهَا فَلَهُ قِيرَاطَانِ»

English Translation:
"Whoever follows a funeral until the prayer is offered has one Qīrāṭ (of reward), and whoever stays until the burial has two Qīrāṭs."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1325); Ṣaḥīḥ Muslim (945) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the "Golden Chain," the Imam preserves the **Final Rights of a Muslim**. For the Imam, attending a funeral is a communal obligation (Farḍ al-Kifāyah). This Hadith provides the spiritual motivation for the community to stand together in support of the bereaved, ensuring that the deceased is honoured with a dignified departure.

Hadith 122: The Responsibility of the Ruler

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحُطْهَا بِنَصِيحَةٍ، إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ»

English Translation:
"Any servant whom Allah has entrusted with a flock (authority), and he does not look after them with sincere advice, he will not even smell the fragrance of Paradise."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (7150) with different chain and minor variation in wording.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission underscores the gravity of political and social leadership. The "flock" refers to anyone under one's authority, from a head of state to a head of a household. For the Imam, leadership was a terrifying trust (Amānah). This Hadith provides the spiritual backing for the Ḥanafi requirement of justice and care in governance.

Hadith 123: The Prohibition of Asking for Authority

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«لَا تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا»

English Translation:
"Do not ask for authority (leadership); for if you are given it without asking, you will be aided in it (by Allah)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (7146); Ṣaḥīḥ Muslim (1652) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves the Prophetic psychology of leadership. Seeking power is seen as a sign of unreliability. This Hadith explains why Imam Abū Ḥanīfah famously refused the judgeship offered by the Caliph; he believed that true authority should only be accepted by those who do not covet it, ensuring they receive Divine assistance.

Hadith 124: The Forgiveness of Sins Between Two Fridays

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ غُفِرَ لَهُ مَا بَيْنَ الْجُمُعَتَيْنِ»

English Translation:
"Whoever bathes on Friday and wears his best clothes, he will be forgiven for what occurs between the two Fridays."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (883); Ṣaḥīḥ Muslim (857) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain provides the spiritual motivation for the etiquette of Friday. The Imam used this to teach that external cleanliness and dignity are tied to internal purification. It emphasises the "Friday Cycle" as a means of constant renewal for the believer, ensuring that the week is anchored in a state of Divine forgiveness.

Hadith 125: The Prohibition of Being Harsh to Animals

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَعَنَ اللَّهُ مَنْ مَثَّلَ بِالْبَهِيمَةِ»

English Translation:
"Allah has cursed the one who mutilates or treats animals harshly."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5515); Ṣaḥīḥ Muslim (1958) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam preserves the Prophetic mandate for animal welfare. Cruelty to living beings is not just a moral lapse but a cursed act. In Ḥanafi thought, the protection of animals from torture or unnecessary harm is a legal duty, reflecting the comprehensive mercy of the Shari'ah toward all of creation.

Hadith 126: The Prohibition of Selling Water

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ»

English Translation:
"The Prophet ﷺ prohibited the selling of surplus water."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (2353); Ṣaḥīḥ Muslim (1565) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission establishes a vital principle in Ḥanafi environmental and social law. Water is seen as a communal resource. This Hadith prohibits monopolising surplus water that others need for themselves or their livestock. It reflects the Imam's commitment to social justice and the prevention of hardship (Darar) within the community.

Hadith 127: The Prohibition of Entering a House Without Permission

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«الِاسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ»

English Translation:
"Permission (to enter) should be sought three times; if you are given permission, enter, otherwise return."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6245); Ṣaḥīḥ Muslim (2153) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam reinforces the sanctity of the home. This Hadith protects the privacy and peace of families. In Ḥanafi law, the home is a protected space where the inhabitants have absolute right over who enters. This etiquette prevents discomfort and ensures that social visits remain respectful and orderly.

Hadith 128: The Excellence of Sincere Advice

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«الدِّينُ النَّصِيحَةُ»

English Translation:
"The religion is sincere advice (Nasṣīḥah)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (55) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Basran chain encapsulates the very spirit of the Islamic community. Nasṣīḥah is not just "advice" but "sincerity" toward Allah, His Messenger, and the believers. For the Imam, this was the driving force of his legal work—sincerely seeking the best for the Ummah by clarifying the Law and protecting the rights of all.

Hadith 129: The Prohibition of Wishing for Death

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ»

English Translation:
"None of you should wish for death because of a hardship that has befallen him."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5671); Ṣaḥīḥ Muslim (2680) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam preserves the **Theology of Resilience**. Hardship is a means of purification, not a reason to despair. The Imam taught that a believer's life is a gift and a responsibility (Amānah). This Hadith encourages the believer to face trials with patience (Ṣabr) and prayer, seeking strength from the Creator rather than wishing for an end to their worldly test.

Hadith 130: The Prohibition of Harming One's Self or Others

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«لَا ضَرَرَ وَلَا ضِرَارَ»

English Translation:
"There should be neither harming (of oneself) nor reciprocating harm (to others)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: al-Mustadrak (2/57) with different chain.

Grade: Sahih li-ghayrihi

Comment:
This Kūfan transmission is the source of one of the five major **Legal Maxims** (al-Qawāʿid al-Fiqhiyyah) in the Ḥanafi school. It acts as a universal "Emergency Brake" in the law: if a specific ruling causes genuine harm to an individual or the public, it must be adjusted. It reflects the school's deep pragmatism and commitment to human welfare.

Extended Commentary
This Kūfan transmission is one of the most far-reaching statements in Islamic law, forming the basis of a universal legal maxim: "There is no harm and no

reciprocating harm." For Imam Abū Ḥanīfah, this was not merely a moral instruction, but a governing principle that operates across all areas of fiqh.

The statement of the Prophet ﷺ:

«لَا ضَرَرَ وَلَا ضِرَارَ»

establishes that harm is categorically rejected in the Sharīʿah—whether it originates from an individual, a contract, a custom, or even the application of a legal ruling itself. The first phrase, lā ḍarar, negates the initiation of harm, while the second, lā ḍirār, prohibits reciprocating harm with harm, thereby closing the door to cycles of retaliation and escalation.

Although transmitted through multiple routes and graded as Ṣaḥīḥ li-ghayrihi, its acceptance among the jurists is universal. It was elevated beyond the level of a single narration to become one of the **foundational legal maxims (al-qawāʿid al-fiqhiyyah)** upon which entire chapters of law are built.

In the Hanafi school, this maxim functions as a corrective principle—what may be described as an "emergency brake" within the legal system. If the application of a ruling leads to clear and undue harm, the jurist must reassess its application. This is seen in numerous areas of Hanafi fiqh, including:

- Adjustments in contracts to prevent exploitation or hidden risk
- Restrictions on the use of property when it harms neighbors
- Concessions (rukhas) in worship when strict application causes hardship
- The broader doctrine of istiḥsān, where strict analogy (qiyās) is set aside to prevent harm or injustice

In this way, the maxim ensures that the law remains aligned with its higher objectives (maqāṣid), particularly the preservation of life, wealth, dignity, and social harmony.

The wording of the hadith is also significant in its brevity. It is not confined to a specific context, which allows it to function as a universal principle

applicable across time and place. For this reason, it has been employed by jurists to address new and evolving issues, making it one of the most adaptable and enduring statements in the Prophetic Sunnah.

Imam Abū Ḥanīfah's utilisation of this hadith reflects the depth of the Hanafi method: a legal system that is not rigidly formalistic, but responsive, principled, and grounded in the removal of harm. It demonstrates that the Sharīʿah is not merely a set of rules, but a coherent system designed to secure justice and human welfare.

Hadith 131: The Excellence of the One Who Protects a Believer's Secret

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الْمُسْتَشَارُ مُؤْتَمَنٌ»

English Translation:
“The one who is consulted is in a position of trust.”

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Sunan Abī Dāwūd (5128); Jāmiʿ al-Tirmidhī (2822) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan "Chain of Jurists" establishes the **Ethics of Advice**. If a person seeks your counsel, you are legally and spiritually responsible for their welfare. For the Imam, this was the primary duty of a Mufti. Giving advice that you know to be harmful or incorrect is a betrayal of the Islamic Social Contract, emphasising that knowledge must always be a source of safety for others.

Hadith 132: The Merit of Helping the Widow and the Poor

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ»

English Translation:
"The one who looks after a widow or a poor person is like a warrior (Mujāhid) in the way of Allah."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (5353); Ṣaḥīḥ Muslim (2982) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam elevates **Social Welfare** to the rank of the highest forms of worship. This Hadith provides the spiritual motivation for the Ḥanafi system of Waqf (endowments). It teaches that serving the most vulnerable in society is a path to the highest degrees of Paradise.

Hadith 133: The Prohibition of Pointing a Weapon at a Brother

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلائِكَةَ تَلْعَنُهُ»

English Translation:
"Whoever points a piece of iron (a weapon) at his brother, the angels curse him."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ Muslim (2616)

Grade: Ṣaḥīḥ

Comment:
This Basran chain preserves the **Safety Protocol** of the Sunnah. Even in jest, threatening a fellow believer is a grave sin. This Hadith underscores the Ḥanafi commitment to communal peace and the total sanctity of human life and safety, where even the perception of a threat is prohibited.

Extended Commentary:
This narration, transmitted through the Basran chain (Anas ibn Mālik → Qatādah → Abū Ḥanīfah), establishes a foundational principle in Islamic law: the absolute sanctity of human safety and dignity. The Prophet ﷺ prohibits even the act of pointing a weapon at another person, declaring that the angels

curse the one who does so—even if done in jest. This demonstrates that in Islam, harm is not limited to physical injury; even the **threat or perception of harm** is treated as a serious moral violation.

In the Hanafi school, this Hadith is understood within a broader legal and ethical framework built upon the maxim:

الضَّرَرُ يُزَالُ **(al-ḍarar yuzāl)** — Harm must be removed.

This principle operates at multiple levels. It prohibits:

- **Direct harm (taʿaddī)** — actual injury or damage
- **Indirect harm (tasabbub)** — causing harm through negligence or facilitation
- **Psychological harm (irʿāb)** — inducing fear, anxiety, or distress
- **Potential harm (iḥtimāl al-ḍarar)** — even the possibility of harm where it can reasonably be prevented

Thus, pointing a weapon—even without intent to use it—is prohibited because it introduces fear and risk into the social space. The law is not merely concerned with outcomes, but with **states of security**. A believer is required to maintain an environment where others feel safe in both body and mind.

This connects directly to a deeper Hanafi conception: the preservation of **karāmah insāniyyah (human dignity)**. Every human being possesses an inherent honour granted by Allah, as indicated in the Qur'anic declaration:

"We have certainly honoured the children of Ādam" (Qur'an 17:70)

In the Hanafi–Maturidi framework, this honour (karāmah) is not symbolic—it has legal implications. It demands that individuals be protected not only from physical violation, but from humiliation, intimidation, and fear. Thus, threatening someone—even playfully—is a violation of their dignity, not merely a lapse in etiquette.

Imam Abū Ḥanīfah and his students extended this principle into a sophisticated legal system where harm is assessed not only in its occurrence,

but in its **likelihood and social impact**. This is why the school developed a strong emphasis on preventative measures (sadd al-dharāʾiʿ in effect, though articulated differently in Hanafi usūl), ensuring that actions which may lead to harm are restricted even before harm materialises.

This preventative philosophy is further illustrated by another Prophetic instruction:

«مَنْ مَرَّ فِي مَسْجِدِنَا بِسِهَامٍ فَلْيُمْسِكْ عَلَى نِصَالِهَا»

“Whoever passes through our mosque with arrows, let him hold them by their points.”

(Sahih al-Bukhari, 451; Sahih Muslim, 2614)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the Medinan chain:

Abū Ḥanīfah → Nāfiʿ → ʿAbdullāh ibn ʿUmar (رضي الله عنهما**)**

Here, the Prophet ﷺ addresses not actual harm, but the **possibility of accidental harm**. Even in the mosque—an environment defined by peace and sanctity—he commands precaution. The weapon is not prohibited in itself, but its careless handling is. This reflects a key Hanafi insight: **permissible objects become restricted when they introduce risk into shared spaces**.

The mosque (masjid) represents a **sacred zone (ḥaram maʿnawī)**, where safety, tranquillity, and dignity must be maximally preserved. By extension, this principle applies to all public spaces in the Hanafi legal imagination. Markets, roads, and communal environments are treated as shared trusts (amānah), where individual freedom is conditioned by the safety of others.

Thus, these narrations together establish a comprehensive Hanafi framework:

1. Sanctity of Human Life and Dignity

- A believer’s safety is inviolable
- Fear and intimidation violate human honour (karāmah)

2. Expansion of Harm Beyond the Physical

- Harm includes psychological distress and perceived threat
- Intention does not excuse harmful impact

3. Preventative Legal Philosophy

- Harm is not only removed after occurrence—it is **prevented before it arises**
- Risk mitigation (iḥtiyāt) is a legal obligation

4. Regulation of Public and Sacred Spaces

- Shared environments require heightened responsibility
- Sacred spaces (like the mosque) demand even stricter standards

5. Integration of Ethics and Law

- Good character (akhlāq) is not separate from legal obligation
- Social conduct becomes a domain of accountability before Allah

In this way, the Hanafi tradition does not reduce safety to criminal law alone, but elevates it into a **continuous ethical and legal responsibility**. The believer is not merely prohibited from harming others—he is required to actively preserve an environment in which harm cannot arise.

Hadith 134: The Virtue of the Sincere Word

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ مَرْضَاةِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ»

English Translation:
"Indeed, a man may speak a word pleasing to Allah, not thinking much of it, but Allah raises his rank by it."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (6478) with different chain.

Grade: Ṣaḥīḥ

Comment:
Through the "Golden Chain," the Imam highlights the **Power of Sincerity**. A single kind word or a truthful testimony can transform a person's eternal fate. It serves as a reminder to the student of law that every word spoken must be weighed with the intention to please the Creator.

Hadith 135: The Prohibition of Envy and Hatred

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا»

English Translation:
"Do not hate each other, do not envy each other, and do not turn your backs on each other."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6065); Ṣaḥīḥ Muslim (2559) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain provides a spiritual shield for the community. In Ḥanafi thought, these internal sins (envy and hatred) are the root causes of external legal disputes. By prohibiting the "turning of backs," the Sunnah demands active reconciliation, a principle the Imam applied in his own circles to maintain scholarly unity.

Hadith 136: The Healing Power of Black Seed (al-Ḥabbah al-Sawdāʾ)

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ، فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ»

English Translation:
"Adhere to this Black Seed, for indeed in it is a cure for every disease except death (al-Sām)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5688); Ṣaḥīḥ Muslim (2215)

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan "Chain of Jurists" links the Imam to Prophetic Medicine. In the Hanafi school, pursuing health and utilising natural remedies is viewed as a form of relying upon Allah's wisdom in creation. It reflects the Imam's pragmatic approach to well-being, ensuring the believer remains physically capable of fulfilling their ritual duties.

Hadith 137: The Superiority of the One Who Starts the Greeting

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«خَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»

English Translation:
"The better of the two is the one who initiates the greeting (Salām)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6077); Ṣaḥīḥ Muslim (2560) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the "Golden Chain," the Imam preserves the Prophetic mechanism for breaking social tension. Initiating the Salām is an act of humility that removes pride. For the Imam, this was a vital piece of social etiquette, ensuring that disputes between believers do not harden into permanent estrangement.

Hadith 138: The Believer is Not Deceived Twice

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ»

English Translation:
"A believer is not stung from the same hole twice."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6133); Ṣaḥīḥ Muslim (2998) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission highlights the **Intellectual Rigour** required of a believer. Faith must be accompanied by wisdom and experience. In Ḥanafi thought, this Hadith is a call to foresight; a Muslim should be observant and cautious, particularly in legal and business affairs, to ensure they are not deceived by the same error twice.

Hadith 139: The Ease of Choice

السند:
أبو حنيفة عن هشام بن عروة عن عروة عن عائشة رضي الله عنها
قال رسول الله ﷺ:
«مَا خُيِّرَ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا»

English Translation:
"Whenever he ﷺ was given a choice between two matters, he always chose the easier of the two (as long as it was not a sin)."

Sanad (English):
Prophet Muhammad ﷺ → ʿĀʾishah (ra) → ʿUrwah → Hishām ibn ʿUrwah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (3560); Ṣaḥīḥ Muslim (2327) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
By narrating through the family of ʿĀʾishah (ra), the Imam anchors the **Spirit of Facilitation** (Taysīr) in the Prophetic character. This is the heart of Ḥanafi jurisprudence. The Imam believed that the Shari'ah was revealed to bring ease, not hardship, and he utilised this principle to ensure the law remained accessible to the common people.

Hadith 140: The Prohibition of Cursing a Believer

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ»

English Translation:
"Cursing a believer is like killing him."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6047); Ṣaḥīḥ Muslim (110) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain preserves a terrifying warning regarding the sanctity of a Muslim's honour. In Ḥanafi law, the reputation of a believer is treated with the same gravity as their physical life. Cursing or slandering a brother is seen as "killing" their social existence and character, a sin that requires deep repentance and restitution.

Hadith 141: The Rights of the Road and Public Spaces

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ، قَالُوا: مَا لَنَا بُدٌّ، قَالَ: فَأَعْطُوا الطَّرِيقَ حَقَّهُ: غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلَامِ، وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ»

English Translation:
"Beware of sitting in the pathways." They said: "We have no other choice (it is our meeting place)." He ﷺ said: "Then give the road its due right: lowering the gaze, refraining from harm, returning the greeting, and enjoining good and forbidding evil." (Prophet Muhammad ﷺ)

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2465); Ṣaḥīḥ Muslim (2121) with different chain.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the Golden Chain (Nāfiʿ from Ibn ʿUmar), the Imam preserves the Civic Law of Islam. In Ḥanafi Jurisprudence, the public path is a shared trust (Amānah), and its usage is governed by the principle of **Rafʿ al-Ḥaraj** (Removal of Hardship). The Imam taught that an individual's right to occupy public space is conditional upon the safety and privacy of the community. By listing these four specific ethical duties—guarding the eyes, removing obstacles, social courtesy, and moral vigilance—this Hadith transforms a mundane social habit into a form of worship and a foundation for urban social order.

Extended Commentary:

This Kūfan transmission preserves the Civic Law of Islam. In Ḥanafi jurisprudence, the public path is a shared trust (Amānah), and its usage is governed by the principle of Rafʿ al-Ḥaraj (removal of hardship). The Imam taught that an individual's right to occupy public space is conditional upon the safety and privacy of the community. By listing these core ethical duties—lowering the gaze, refraining from harm, returning greetings, and enjoining good—the Prophet ﷺ transforms a mundane social habit into an act of worship and a foundation for urban social order.

The principle of "refraining from harm" (kaf al-adha) is not merely general, but extends to specific and practical applications.

This is illustrated in another statement of the Prophet ﷺ:

«اتَّقُوا اللَّعَّانَيْنِ: الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ»
"Beware of the two acts that cause people to curse: relieving oneself in the people's pathway or in their shade."
(Sahih Muslim, 269)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the same Kūfan route:

Abū Ḥanīfah → Nāfiʿ → ʿAbdullāh ibn ʿUmar (رضي الله عنهما**)**

Here, the Prophet ﷺ identifies a specific form of harm in public space—polluting shared areas used for movement and rest. The strong language of "those who incur curses" reflects the severity of violating communal rights.

In the Hanafi school, such narrations form the basis of a broader legal doctrine: that public spaces must remain free from harm, obstruction, and impurity. This extends beyond hygiene to include any act that infringes upon the comfort, dignity, or safety of others. Thus, the simple act of sitting in a

pathway becomes regulated by a comprehensive ethical system that preserves both physical cleanliness and social harmony.

Through this, the Sharīʿah establishes that public life is not neutral or unregulated—it is governed by responsibility, restraint, and mutual respect. Imam Abū Ḥanīfah's utilisation of these narrations demonstrates how the Sunnah lays the foundation for a structured and principled civic order, where even the smallest actions contribute to the well-being of the community.

Hadith 142: The Excellence of Helping a Brother in Distress

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ»

English Translation:
"Whoever helps his brother in his time of need, Allah will help him in his time of need."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2442); Ṣaḥīḥ Muslim (2580) with different chain.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam defines the Law of Divine Reciprocity. This Hadith encourages active empathy within the community. The Imam famously lived this by using his business profits to settle the debts and hardships of his students, ensuring they could focus on sacred knowledge without the distress of worldly ruin.

Hadith 143: The Virtue of the Morning Prayer (Fajr)

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

English Translation:
"The two (Sunnah) rakʿahs of Fajr are better than the world and all that it contains."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (725) with different chain.

Grade: Ṣaḥīḥ

Comment:
Through the "Golden Chain," the Imam preserves the immense value of the dawn Sunnah. In Hanafi Jurisprudence, these two units are considered the most emphasised of all voluntary prayers (Akdah al-Sunan). The Imam utilised this to teach that the believer's day must begin with a perspective that priorities the eternal over the material.

Extended Commentary:

Through the Nāfiʿ → Ibn ʿUmar transmission—one of the most reliable chains in Islamic scholarship—Imam Abū Ḥanīfah preserves the immense value of the dawn prayer, particularly its two Sunnah units. The Prophet ﷺ describes these two rakʿahs as being better than the entire world and all that it contains, elevating them above all material pursuits. In the Hanafi school, these are regarded as the most emphasised of all voluntary prayers (Akdah al-Sunan),

reflecting a consistent principle: the believer begins the day by prioritising the eternal over the temporal.

This virtue is further reinforced by another Prophetic encouragement:

«بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ»

“Give glad tidings to those who walk to the mosques in the darkness with complete light on the Day of Resurrection.”
(Sunan Abi Dawud, 561; Jami al-Tirmidhi, 223)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the same Medinan chain:

Abū Ḥanīfah → Nāfiʿ → ʿAbdullāh ibn ʿUmar (رضي الله عنهما**)**

Here, the Prophet ﷺ highlights the virtue of striving in worship, particularly when it involves inconvenience and effort. The reference to “darkness” reflects the natural difficulty associated with attending the mosque at times when comfort would otherwise deter a person. However, in the Hanafi understanding, this Hadith does not establish a legal preference for praying Fajr in darkness. Rather, it praises the effort of attending congregational prayer under challenging conditions.

Accordingly, the Hanafi school maintains—based on other explicit evidences—that the optimal time for Fajr is when it becomes light (isfār). This reflects a broader legal principle: **narrations of virtue (faḍāʾil) do not override narrations that establish legal rulings (aḥkām)**. Thus, the Hadith encourages devotion and perseverance, without redefining the legal timing of the prayer.

Taken together, these narrations establish a complete framework:

- **The Fajr prayer holds immense spiritual value (virtue).**
- **Attending it requires effort and sincerity (striving).**
- **Its legal timing remains governed by explicit juristic principles (fiqh).**

In this way, the Hanafi tradition harmonises devotion and discipline—ensuring that enthusiasm for reward does not override precision in law, and that the believer's worship is both sincere and correctly performed.

Hadith 144: The Prohibition of Sales Involving Uncertainty (Gharar)

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْغَرَرِ»

English Translation:
"The Messenger of Allah ﷺ prohibited transactions involving uncertainty (Gharar)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (1513) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission is a cornerstone of Hanafi Commercial Law. Gharar refers to any contract where the outcome or the subject matter is hidden or unknown (like selling fish still in the sea). For the Imam, legal transparency was the only way to prevent the disputes and "gambling" that destroy market trust.

Extended Commentary:
From this foundational prohibition, Imam Abū Ḥanīfah expanded a comprehensive framework governing valid commercial transactions. Gharar

was not limited to obvious deception, but included any situation where ownership, existence, or deliverability of the subject matter was uncertain.

A key Prophetic application of this principle is found in the statement of the Prophet ﷺ:

«لَا تَبِعْ مَا لَيْسَ عِنْدَكَ»

"Do not sell what you do not possess."

(Sunan Abī Dāwūd, 3503; Jāmiʿ al-Tirmidhī, 1232)

This narration is also transmitted within **Musnad Abī Ḥanīfah** through the Kūfan chain:

> **Abū Ḥanīfah → Ḥammād → Ibrāhīm → ʿAlqamah → ʿAbdullāh ibn Masʿūd (**رضي الله عنه**)**

Though reported through multiple routes, the Hanafi jurists understood it as a direct extension of the prohibition of Gharar. A sale in which the seller does not own the item, or cannot guarantee its delivery, is inherently uncertain and therefore invalid.

On this basis, the Hanafi school established essential conditions for a valid contract:

- The item must exist and be clearly defined
- The seller must possess ownership (milk)
- The seller must have the ability to deliver the item
- The transaction must be free from excessive uncertainty or ambiguity

Through this, trade is grounded in real, tangible exchange rather than speculative risk. Transactions built on uncertainty resemble gambling, where profit is pursued through chance rather than productive activity.

A specific and important application of this principle is found in the statement of the Prophet ﷺ:

«مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ»

“Whoever buys food should not sell it until he has taken full possession of it.”

(Sahih al-Bukhari, 2126; Sahih Muslim, 1526)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the Kūfan chain:

Abū Ḥanīfah → Nāfiʿ → ʿAbdullāh ibn ʿUmar (رضي الله عنهما**)**

Here, the Prophet ﷺ prohibits the resale of food before taking full possession (qabd), highlighting a critical dimension of commercial law: the transfer of risk and control. Food, as a staple necessity, was singled out due to its central role in market stability and public welfare. Selling it before possession introduces uncertainty, as the seller cannot guarantee delivery or quality, thereby falling under the broader prohibition of Gharar.

In the Hanafi school, this narration is not treated as an isolated ruling restricted to food alone, but as an entry point into a wider legal principle. The requirement of possession ensures that trade is based on real ownership and actual control, preventing speculative transactions where profit is sought without bearing risk. Thus, what appears as a specific rule regarding food becomes, in the hands of Imam Abū Ḥanīfah, a foundational concept governing all forms of exchange, reinforcing the Sharīʿah’s commitment to transparency, fairness, and economic integrity.

In this way, the prohibition of Gharar becomes a principle of economic justice. It safeguards trust between parties, prevents disputes, and ensures that commercial activity remains rooted in fairness and clarity. Imam Abū Ḥanīfah’s application of this narration demonstrates how a single Prophetic statement can serve as the foundation for a complete and coherent legal system governing financial conduct.

A practical and vivid application of this principle is found in the prohibition of specific pre-Islamic sales practices.The Prophet ﷺ said:

«نَهَى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ»

“He prohibited the sales of Mulāmasah and Munābadhah.”
(Sahih al-Bukhari, 2144; Sahih Muslim, 1511)

This narration is also transmitted in Musnad Abī Ḥanīfah through the Medinan-Kūfan chain:

Abū Ḥanīfah → Nāfiʿ → ʿAbdullāh ibn ʿUmar (رضي الله عنهما)

Mulāmasah (the “touch sale”) involved finalising a transaction simply by touching a concealed item, without any right of inspection. Munābadhah (the “toss sale”) involved concluding a sale by throwing an item to the buyer, making the contract binding regardless of whether the buyer had properly examined it. In both cases, the transaction was reduced to chance, stripping the buyer of knowledge and informed consent.

The Prophet’s ﷺ prohibition of these practices reveals the deeper objective behind the ban on gharar: the elimination of uncertainty that leads to injustice, dispute, and exploitation. These transactions deprived one party of essential information, creating an imbalance that allowed deception and coercion to enter the marketplace.

In the Hanafi school, this Hadith plays a foundational role in the development of the doctrine of **Khiyār al-Ruʾyah (the Option of Inspection)**. Imam Abū Ḥanīfah and his students established that:

- A buyer who has not seen the item retains the right to cancel the transaction upon inspection.
- A contract does not attain full binding force until the subject matter is known and verified.
- The law prioritises **informed consent (riḍā)** and **clarity (bayān)** over mere formal agreement.

This reflects a sophisticated legal philosophy: **ownership alone is not sufficient — knowledge and transparency must accompany it**. Thus, a sale is not merely the transfer of goods, but the transfer of risk under conditions of fairness and awareness.

Furthermore, the presence of Nāfiʿ in this chain—one of the most reliable transmitters of Ibn ʿUmar—demonstrates that this principle was preserved through the disciplined transmission of both Madinan practice and Kūfan legal reasoning. By incorporating such narrations, Imam Abū Ḥanīfah did not simply transmit isolated rulings, but integrated them into a coherent legal system aimed at safeguarding market integrity.

In this way, what appears to be a prohibition of two specific transactions becomes, in reality, a cornerstone of Islamic commercial law—ensuring that trade is grounded in truth, equity, and the protection of all parties involved.

Hadith 145: The Excellence of the Dhikr after Prayer

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ... غُفِرَتْ خَطَايَاهُ»

English Translation:
"Whoever glorifies Allah (Subḥān Allāh) thirty-three times after every prayer... his sins will be forgiven (even if they are like the foam of the sea)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (597) with different chain.

Grade: Ṣaḥīḥ

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves the most famous post-prayer routine. It serves as a spiritual "completion" of the ritual. The Imam taught that these moments of Dhikr are when the heart is most receptive, allowing the legal act of prayer to blossom into a total cleansing of the soul.

Hadith 146: The Sanctity of the Kaʿbah and the Believer

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ (وهو ينظر إلى الكعبة):
«مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ، وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكِ»

English Translation:
"How great you are (O Kaʿbah) and how great is your sanctity! Yet the sanctity of a believer is greater in the sight of Allah than yours."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Sunan al-Tirmidhi (2032)

Grade: Sahih li-ghayrihi (Verified by Ibn Hajar in Fath al-Bari)

Comment:
This "Golden Chain" narration provides the ultimate spiritual and legal protection for the individual. If the most sacred building on earth is less "sacred" than the life and honour of a single Muslim, then violating a person's rights is a crime beyond measure. This is the heart of Hanafi Human Rights.

Hadith 147: The Prohibition of Drinking in Gold and Silver

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الَّذِي يَشْرَبُ فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

English Translation:
"The one who drinks from a vessel of gold or silver is only swallowing the fire of Hell into his stomach."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5634); Ṣaḥīḥ Muslim (2065) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission establishes the law of Luxury and Consumption. The Imam used this to prohibit the use of gold and silver for daily utensils, ensuring the community remained grounded in humility and that wealth was utilised for trade and charity rather than ostentatious display.

Hadith 148: The Talbiyah of the Prophet ﷺ

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ»

English Translation:
"At Your service, O Allah, at Your service. At Your service, You have no partner, at Your service."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1549); Ṣaḥīḥ Muslim (1184) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the "Golden Chain," the Imam preserves the exact verbal formula of the Hajj. For the Imam, the Talbiyah is the "contract of intent" for the pilgrimage. This Hadith serves as the legal evidence in the Hanafi School that the Talbiyah must be recited aloud to validate the state of Iḥrām, marking the transition from the worldly to the sacred.

Hadith 149: The Prohibition of Trailing the Garment (Kibr)

السند:

أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه

قال رسول الله ﷺ:

«مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

English Translation:
"Whoever trails his garment out of pride, Allah will not look at him on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5784); Ṣaḥīḥ Muslim (2085) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission targets the external manifestation of internal pride (Kibr). In the Hanafi School, the prohibition is specifically tied to the intent of arrogance. The Imam taught that a believer's appearance should reflect dignity and humility, ensuring that wealth does not transform into a tool for looking down upon others.

Hadith 150: The Exemption for the Traveler (Shortening Prayer)

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ»

English Translation:
"It (shortening the prayer during travel) is a charity that Allah has bestowed upon you, so accept His charity."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (686) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission is the cornerstone of the Ḥanafi Law of Travel (Qaṣr). Unlike other schools that view shortening prayer as a mere "permission," Imam Abū Ḥanīfah utilised this Hadith to rule that it is an obligation to accept Allah's "charity." It reflects the Imam's legal philosophy of Facilitation (Taysīr), where rejecting an ease provided by Allah is seen as a lack of humility toward the Divine Decree.

Hadith 151: Prohibition of Wearing Silk for Men

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«لَا تَلْبَسُوا الْحَرِيرَ، فَإِنَّ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

English Translation:
"Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5830); Ṣaḥīḥ Muslim (2069) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam establishes the gender-specific clothing laws of Islam. Interestingly, Imam Abū Ḥanīfah was a master **silk merchant** himself, yet he strictly upheld this prohibition for men. This demonstrates his absolute integrity—refusing to allow his commercial interests to influence his commitment to the Prophetic Sunnah.

Hadith 152: Mentioning the Name of Allah (Tasmiyah) Over Food

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

English Translation:
"Mention the name of Allah (say Bismillāh), eat with your right hand, and eat from what is in front of you."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5376); Ṣaḥīḥ Muslim (2022) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission establishes the foundational etiquette of dining. For the Imam, "mentioning the name of Allah" is not just a ritual but a legal and spiritual acknowledgement of the Provider. Eating with the right hand and from one's own side of the plate are seen as essential manners that foster gratitude and prevent greed in communal settings.

Hadith 153: The Prohibition of Eating with the Left Hand

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ، وَلَا يَشْرَبَنَّ بِهَا، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ»

English Translation:
"None of you should eat with his left hand, nor drink with it, for Satan eats with his left hand."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (2020) with different chain.

Grade: Ṣaḥīḥ

Comment:
Through the "Golden Chain," the Imam preserves the Prophetic distinction between human dignity and lower impulses. In Hanafi Jurisprudence, using the right hand for eating is a highly emphasised Sunnah. The Imam taught that by consciously choosing the right hand, the believer aligns their daily physical habits with their spiritual identity, distancing themselves from the path of the rebellious.

Extended Commentary:
This narration, transmitted through the Nāfiʿ → Ibn ʿUmar route—one of the most reliable chains in Islamic scholarship—establishes a clear prohibition

regarding the use of the left hand in eating and drinking. The Prophet ﷺ not only forbids the act, but reinforces its seriousness by linking it to the behaviour of Shayṭān, transforming what may appear to be a minor habit into a matter of spiritual distinction.

In the Hanafi tradition, this Hadith complements the broader Prophetic etiquette of eating, particularly the instruction to eat with the right hand. While the earlier command establishes the ideal conduct, this narration defines the **boundary of prohibition**, ensuring that the believer does not imitate practices associated with arrogance, negligence, or spiritual heedlessness. Thus, the two narrations together form a complete framework: one teaches the adab, while the other enforces it.

The mention of Shayṭān is not incidental. In the Hanafi–Maturidi understanding, imitation (*tashabbuh*) carries moral weight. By associating the left-hand practice with Shayṭān, the Prophet ﷺ redirects the believer toward conscious self-discipline, where even habitual actions—such as eating—become expressions of faith. This reflects a broader principle: **external actions shape internal states**. Repeated physical habits cultivate either alignment with divine guidance or distance from it.

At a legal level, the Hanafi school classifies eating with the right hand as a highly emphasised Sunnah, while using the left hand without necessity is considered blameworthy (*makrūh*). However, the presence of a prohibition (*nahy*) in this Hadith elevates the matter beyond mere etiquette, particularly when done out of disregard rather than need. Exceptions are recognised in cases of necessity—such as injury or incapacity—demonstrating the school's characteristic balance between principle and practicality.

This Hadith also reflects a deeper concern for **human dignity (*karāmah*)**. In Islamic teaching, the right hand is associated with honour, cleanliness, and noble actions, while the left hand is reserved for tasks involving impurity. Maintaining this distinction is not arbitrary; it preserves order, discipline, and a sense of refinement in daily life. The believer is thus trained to embody dignity not only in worship, but in the most routine aspects of existence.

Taken together, this narration establishes a layered principle:

- **The right hand represents honour and alignment with the Sunnah.**
- **The left hand, when used without need, reflects negligence or imitation of blameworthy conduct.**
- **Daily habits are a reflection of spiritual identity.**

In this way, the Hadith transforms a simple act into a marker of faith—where the believer consciously chooses discipline over heedlessness, and refinement over imitation of the lower self.

Hadith 154: The Prohibition of Blowing into Food or Drink

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«نَهَى أَنْ يُتَنَفَّسَ فِي الإِنَاءِ، أَوْ يُنْفَخَ فِيهِ»

English Translation:
"The Prophet ﷺ prohibited breathing into the vessel or blowing into it."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (153); Ṣaḥīḥ Muslim (267) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission highlights the Prophetic focus on hygiene and patience. For the Imam, this etiquette was rooted in the concept of Tahārah (purity). Blowing into food to cool it or breathing into a cup is discouraged as it can contaminate the shared meal. It reflects the Hanafi School's attention to public health and refined social conduct.

Hadith 155: The Prohibition of Predatory Beasts and Birds

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ»

English Translation:
"The Prophet ﷺ prohibited eating every fanged beast of prey and every bird of prey with talons."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (1932) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission is the foundational evidence for the Hanafi Law of Dietary Prohibitions. The Imam utilised this to define the "Natural Fitrah" of the Muslim diet—avoiding predatory animals. It underscores the principle that what a person consumes affects their character, and thus the Shari'ah restricts consumption to wholesome, non-aggressive species.

Hadith 156: The Prohibition of Gold for Men

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي، وَأُحِلَّ لِإِنَاثِهِمْ»

English Translation:
"The wearing of silk and gold has been forbidden for the males of my Ummah and permitted for their females."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5835); Ṣaḥīḥ Muslim (2090) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission defines the gender-specific boundaries of adornment. While the Imam was a merchant of fine goods, he strictly upheld the Hanafi position that men must avoid extravagance. It serves as a reminder that a man's dignity is found in his character and strength, while gold and silk are reserved for the refinement of women.

Hadith 157: The Virtue of the One Who Protects a Believer's Honour

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ، رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ»

English Translation:
"Whoever defends the honor of his brother, Allah will shield his face from the Fire on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Jāmiʿ al-Tirmidhī (1931) (Authenticated in Fath al-Bari)

Grade: Ṣaḥīḥ

Comment:
Through the "Golden Chain," the Imam preserves the social defense mechanism of the Ummah. Defending an absent brother's reputation is not just a polite gesture but a religious obligation. In Hanafi ethics, silence in the face of backbiting is a form of betrayal, whereas active defense secures Divine protection.

Hadith 158: The Prohibition of the Vow of Ignorance

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَا نَذْرَ فِي مَعْصِيَةِ اللَّهِ»

English Translation:
"There is no (valid) vow in an act of disobedience to Allah."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (1641) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission defines the **Limits of Contractual Obligation** (Nadhr). If a person vows to do something sinful, that vow is legally void and must be broken. In Hanafi Law, this Hadith ensures that the believer's commitments always remain within the boundaries of the Divine Law, preventing the misuse of religious oaths for immoral ends.

Hadith 159: The Excellence of the One Who Builds a Mosque

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

English Translation:
"Whoever builds a mosque for Allah, Allah will build for him a house in Paradise."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (450); Ṣaḥīḥ Muslim (533) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam provides the ultimate motivation for communal infrastructure. A mosque is more than a building; it is a perpetual charity (Sadaqah Jariyah). The Imam used this to encourage the wealthy merchants of Kufa to invest in the spiritual future of the city, ensuring they earned an eternal home through their worldly provision.

Hadith 160: The Prohibition of Keeping Dogs (Except for Purpose)

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنِ اقْتَنَى كَلْبًا -إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ- نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطَانِ»

English Translation:
"Whoever keeps a dog—except a hunting dog or a livestock dog—his reward will decrease by two Qirats every day."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5480); Ṣaḥīḥ Muslim (1574) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain establishes the Hanafi dietary and home laws regarding purity. While dogs are permitted for functional utility (hunting, farming, guarding), keeping them as pets inside the home is discouraged to maintain the ritual purity of the living space. It showcases the Imam's practical approach to balancing animal utility with the requirements of worship.

Extended Commentary

This Basran chain establishes the Hanafi approach to the laws surrounding dogs, balancing practical necessity with the requirements of ritual purity and

spiritual discipline. While dogs are permitted for functional purposes—such as hunting, farming, and guarding—keeping them without a clear need results in a daily diminishment of reward. This demonstrates that the Sharīʿah does not prohibit utility, but regulates excess and unnecessary attachment.

This principle is further reinforced by the statement of the Prophet ﷺ:

«نَهَى عَنْ ثَمَنِ الْكَلْبِ»
“He prohibited the price (sale) of a dog.”
(Sahih al-Bukhari, 2237; Sahih Muslim, 1557)

This narration is also transmitted in **Musnad Abī Ḥanīfah** through the Kūfan chain:

Abū Ḥanīfah → Nāfiʿ → ʿAbdullāh ibn ʿUmar (رضي الله عنهما**)**

The Hanafi jurists did not treat this prohibition as an absolute ban in all circumstances, but interpreted it alongside other evidences that permit the use of dogs for beneficial purposes. As a result, they distinguished between dogs of utility and those kept without purpose. The prohibition of sale was understood primarily as discouraging the commodification of animals that do not constitute stable or beneficial wealth, while still allowing transactions involving dogs that serve a recognised function.

Together, these narrations establish a coherent framework:

- Dogs are permitted where there is clear benefit
- Excess or unnecessary keeping leads to spiritual loss
- Their commercialisation is restricted to prevent misuse and trivialisation

In the Hanafi school, this reflects a broader legal philosophy: that lawful benefit (manfaʿah) determines impressibility, while unnecessary attachment and speculative trade are discouraged. The Sharīʿah thus maintains a balance

between practical human needs and the preservation of spiritual integrity, ensuring that even everyday interactions with animals remain aligned with the objectives of worship and discipline.

Hadith 161: The Excellence of the White Garment

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ»

English Translation:
"Wear white from among your garments, for indeed they are among the best of your garments."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Sunan Abī Dāwūd (3878); Jāmiʿ al-Tirmidhī (994) with different chains..

Grade: Ṣaḥīḥ
Verification: Classified as **Ṣaḥīḥ** by **Hāfiẓ Ibn Ḥajar** in Fatḥ al-Bārī, noting it as the preferred aesthetic of the Prophet ﷺ.

Comment:
This Kūfan transmission defines the Prophetic Aesthetic of Purity. In the Hanafi school, white is the most recommended colour for the believer, representing clarity and cleanliness. The Imam taught that a person's external appearance should reflect the internal state of the heart, making white the ideal choice for both the living and for the shrouds of the deceased.

Hadith 162: The Virtue of the Sincere Repentant

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«إِنَّ اللَّهَ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ»

English Translation:
"Indeed, Allah stretches out His hand at night so that the sinner of the day may repent."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (2759) with different chain.

Grade: Ṣaḥīḥ

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves the **Theology of Hope**. This Hadith counters despair. In Hanafi Aqidah, the door of repentance (Tawbah) is never closed. It teaches that the Divine relationship is proactive; Allah invites the servant back even before the servant makes the first move.

Hadith 163: The Excellence of the One Who Protects a Believer's Faults

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«مَنْ سَتَرَ أَخَاهُ الْمُسْلِمَ سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

English Translation:
"Whoever conceals (the faults of) his Muslim brother, Allah will conceal his (faults) on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2442); Ṣaḥīḥ Muslim (2580) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam defines the **Ethic of Privacy**. Unless a sin involves a crime against others, the default in Islam is concealment (Sitr). For the Imam, this was a vital social tool to prevent the spread of scandal and to allow individuals the space to repent privately without social stigma.

Hadith 164: The Prohibition of Two Suitors for One Woman

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ»

English Translation:
"A man should not propose to a woman who is already considering the proposal of his brother."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5142); Ṣaḥīḥ Muslim (1412) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the **Golden Chain**, the Imam preserves the etiquette of courtship. This Hadith prohibits "interference" once a proposal has been accepted or is under serious consideration. In Hanafi Social Ethics, this prevents the resentment and "bidding wars" over marriage that destroy communal brotherhood, ensuring that family formation begins with mutual respect.

Hadith 165: The Excellence of the One Who Points to Good

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ»

English Translation:
"The one who points others toward good is like the one who does it (in reward)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (1893); Sunan al-Tirmidhī (2670) with different chains.

Grade: Ṣaḥīḥ

Comment:
This Basran chain provides the ultimate motivation for teachers. It ensures the rewards of a good deed are multiplied. For the Imam, this was the driving force behind his teaching circles; by training students like Imam Abu Yusuf, he secured the rewards of every just ruling they would ever make.

Hadith 166: The Prohibition of Arrogance

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ»

English Translation:
"It is enough evil for a person to look down upon his Muslim brother."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (2564) with different chain.

Grade: Ṣaḥīḥ

Comment:
Using the "Golden Chain," the Imam defines the spiritual threshold of evil. Contempt for others is the root of pride (Kibr). For the Imam, the sanctity of a believer's dignity was paramount; any legal knowledge that led a student to arrogance was considered a failure.

Hadith 167: The Prohibition of Undercutting (Najash)

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«نَهَى النَّبِيُّ ﷺ عَنِ النَّجْشِ»

English Translation:
"The Prophet ﷺ prohibited Najash (bidding up a price without the intention to buy)."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abi Hanifah

Also reported in: Ṣaḥīḥ al-Bukhārī (2142); Ṣaḥīḥ Muslim (1516) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam preserves the market ethics of Madinah. Najash involves a third party artificially inflating the price of a good to deceive a buyer. In Ḥanafi commercial law, this is a form of deception (Ghabn) that undermines the principle of mutual consent. This Hadith reinforces the Imam's commitment to a transparent and fair marketplace.

Hadith 168: The Excellence of the One Who Settles Debts Gracefully

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً»

English Translation:
"Indeed, the best of you are those who are best in settling their debts."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2305); Ṣaḥīḥ Muslim (1601) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves the **Ethics of Financial Integrity**. Being "best in settling" includes paying on time and, if possible, adding a small gift or extra as a token of gratitude (without it being a pre-condition). This Hadith encourages a culture of trust and honor in the Iraqi marketplace.

Hadith 169: The Virtue of the Sincere Word to a Ruler

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ»

English Translation:
"The best Jihad is a word of justice spoken before an unjust ruler."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Sunan Abī Dāwūd (4344); Jāmiʿ al-Tirmidhī (2174) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission is historically poignant; Imam Abū Ḥanīfah lived this Hadith by refusing to compromise the Shariah for the Abbasid and Umayyad governors. For the Imam, the scholar's ultimate duty is to speak the truth to power, ensuring that the Law remains a check on tyranny.

Hadith 170: The Prohibition of Using the Left Hand for Taking or Giving

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَا يَأْخُذْ أَحَدُكُمْ بِشِمَالِهِ، وَلَا يُعْطِ بِهَا»

English Translation:
"None of you should take with his left hand, nor give with it."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (2020); Sunan Ibn Mājah (3266) with different chains.

Grade: Ṣaḥīḥ

Comment:
Through the **Golden Chain**, the Imam preserves the **Prophetic Discipline of Interaction**. In Ḥanafi Adab, the right hand is for all "noble" interactions. This Hadith instills a constant awareness of dignity in every exchange, from handing over a book to completing a commercial sale.

Hadith 171: The Prohibition of Plucking Eyebrows (Nams)

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَعَنَ اللَّهُ النَّامِصَاتِ وَالْمُتَنَمِّصَاتِ»

English Translation:
"Allah has cursed those women who pluck their eyebrows and those who have them plucked."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (4886); Ṣaḥīḥ Muslim (2125) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission defines the boundaries of natural beauty (Fitrah). In Hanafi Jurisprudence, this prohibition is centred on the alteration of Allah's creation for the sake of vanity. The Imam taught that a believer's dignity is found in accepting their natural form, steering away from the artificial standards of beauty that lead to spiritual and social distortion.

In the Hanafi school, this prohibition is not understood as absolute in every circumstance, but is interpreted in light of broader legal principles governing adornment. The jurists distinguish between alteration driven by vanity or public display (tabarruj), which falls under the prohibition, and limited forms of refinement that do not constitute a fundamental change in creation. Thus, the removal of excessive or irregular hair, or beautification within the bounds of modesty—particularly within marriage—was treated with a degree of allowance. This reflects the Hanafi method of reconciling Prophetic texts with

practical human needs, ensuring that the law remains balanced while preserving its ethical intent.

Extended Commentary (Refined & Ready)
This Kūfan transmission defines the boundaries of natural beauty (fiṭrah) and establishes a key ethical limit within Islamic law: the prohibition of altering Allah's creation for the sake of vanity. In the Hanafi school, this is understood not merely as a cosmetic issue, but as a matter of preserving human dignity and resisting artificial standards that distort one's natural form. The believer's honour lies in accepting the form granted by Allah, rather than reshaping it to conform to fleeting ideals.

The strong language of curse (laʿn) indicates that this is not a minor discouragement, but a serious violation when driven by vanity and unnecessary alteration. Imam Abū Ḥanīfah interpreted such narrations within a broader framework that distinguishes between legitimate need and excessive modification, ensuring that the law remains balanced and principled.

This principle is further reinforced by another statement of the Prophet ﷺ:

«لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ»

"Allah has cursed the one who joins (false) hair and the one who seeks it."

(Sahih al-Bukhari, 5937; Sahih Muslim, 2122)

narration is also transmitted in **Musnad Abī Ḥanīfah** through the Kūfan chain:

Abū Ḥanīfah → Nāfiʿ → ʿAbdullāh ibn ʿUmar (رضي الله عنهما**)**

Here, the prohibition highlights another dimension of the same principle: **deception (tadlīs) in outward appearance**. Artificially adding hair creates an

illusion that misrepresents reality, which conflicts with the Sharīʿah's emphasis on truthfulness and authenticity.

In the Hanafi understanding, both narrations converge on a single ethical foundation: that beauty in Islam is governed by truth, moderation, and respect for the natural order. Alteration driven by vanity or deception is restricted, while allowances remain for legitimate need or customary refinement within acceptable limits.

Together, these teachings demonstrate that the Sharīʿah does not oppose beauty, but disciplines it—ensuring that outward appearance remains aligned with inward integrity and Divine guidance.

Hadith 172: The Prohibition of Killing One's Self (Suicide)

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ»

English Translation:
"Whoever kills himself with something will be punished with it on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5778); Ṣaḥīḥ Muslim (110) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission establishes the **Absolute Sanctity of Life**. Suicide is viewed as a total rejection of Divine Decree and trust. In Hanafi Jurisprudence, life is not a personal "ownership" but a sacred trust (Amānah). This Hadith serves as a terrifying warning that the soul is not authorized to end the test that Allah has decreed for it.

Hadith 173: The Sign of the Hour (Loss of Knowledge)

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ»

English Translation:
"Indeed, among the signs of the Hour are that knowledge will be taken away and ignorance will prevail."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (80); Ṣaḥīḥ Muslim (2671) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain provides a chilling Prophetic prophecy. Knowledge is "taken away" through the death of the scholars (ʿUlamāʾ). For the Imam, this was a call to action—he dedicated his life to the systematic codification of Fiqh to ensure that the light of Prophetic guidance remained accessible to future generations, even as the first masters passed away.

Hadith 174: The Prophecy of Following the Ways of Previous Nations

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِبْرٍ»

English Translation:
"You will surely follow the ways of those who came before you, hand-span by hand-span (and arm-length by arm-length)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (7320); Ṣaḥīḥ Muslim (2669) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves this warning against the loss of **Islamic Identity**. It serves as a spiritual alarm for the Ummah. The Imam taught that a believer's legal and social distinctiveness must be guarded, as blindly imitating foreign cultures leads to the gradual erosion of the Sunnah.

Hadith 175: The Excellence of Sincere Supplication (Arafah)

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«أَفْضَلُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ»

English Translation:
"The best of supplication is the supplication on the Day of ʿArafah."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Jāmiʿ al-Tirmidhī (3585) (Confirmed by Ibn Hajar in Fath al-Bari)

Grade: Ṣaḥīḥ

Comment:
Using the "Golden Chain," the Imam highlights the **Sacred Time** of the pilgrimage. For the Imam, the Day of ʿArafah is the spiritual peak of the year. This Hadith provides the evidence for the Hanafi position that ʿArafah is the essential pillar of Hajj, and its time must be utilised for total, sincere immersion in Divine remembrance and request.

Hadith 176: The Prohibition of Killing Women and Children in War

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«نَهَى عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ»

English Translation:
"The Prophet ﷺ prohibited the killing of women and children (during battle)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (3014); Ṣaḥīḥ Muslim (1744) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Using the "Golden Chain," the Imam preserves the **Humanitarian Ethics of the Shariah**. Even in the state of war, the Law provides absolute protection for non-combatants. In Hanafi Siyar (International Law), this Hadith is a primary evidence that the sanctity of life for the innocent is never suspended, reflecting the Prophet's ﷺ mercy toward the vulnerable.

Hadith 177: The Dislike of Wiping the Forehead During the Prayer

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«إِذَا صَلَّى أَحَدُكُمْ فَلَا يَمْسَحْ جَبْهَتَهُ»

English Translation:
"When one of you prays, let him not wipe his forehead (to remove dust/soil until he finishes)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1201); Ṣaḥīḥ Muslim (546) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission reflects the **Hanafi Discipline of Khushūʿ** (humility). Wiping away the traces of prostration while still in the prayer is considered a distraction. The Imam taught that the physical marks of the earth on the forehead are a sign of the servant's submission, and they should remain as a witness until the ritual is fully concluded.

Hadith 178: The Sign of the Hour (Competitions in Mosques)

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ»

English Translation:
"The Hour will not be established until people compete with one another (in the decoration) of mosques."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Sunan Abī Dāwūd (449); Sunan al-Nasāʾī (689) with different chain.

Grade: Ṣaḥīḥ. Verified by **Ibn Ḥajar, c**lassified as **Ṣaḥīḥ** in Fatḥ al-Bārī.

Comment:
This Basran chain serves as a warning against the **Materialization of Religion**. While building mosques is virtuous, the Imam used this report to caution against excessive ornamentation that distracts from the core purpose of worship. For the Imam, the "beauty" of a mosque is found in the sincerity and knowledge of those inside it, not the gold on its walls.

Hadith 179: The Excellence of Social Inclusion and Guarding the Hearts of Others

السند:

أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه

قال رسول الله ﷺ:

«لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ»

English Translation:
"Two people should not whisper together to the exclusion of a third."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6290); Ṣaḥīḥ Muslim (2184) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain preserves the Etiquette of Social Inclusion. Whispering in the presence of a third person causes hurt and suspicion. For the Imam, this was a vital social rule to prevent the breakdown of trust within a group. It teaches that the believer's social conduct must always consider the feelings of everyone present.

Hadith 180: The Warning Against Dark Trials (Fitna)

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«بَادِرُوا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ»

English Translation:
“Hasten to do good deeds before there come trials (fitna) like patches of a dark night.”

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (118) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission serves as a Strategic Warning for the Ummah. These trials are described as "dark" because, during such times, it becomes nearly impossible to distinguish truth from falsehood or a friend from a foe. For the Imam, who lived through the tumultuous transition between the Umayyads and Abbasids, this Hadith was a call to "hasten" to the established Sunnah as an anchor before the chaos of political and social innovation could sweep the believer away.

Hadith 181: The Prohibition of Wearing Saffron-Dyed Clothes for Men

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«نَهَى عَنِ التَّزَعْفُرِ لِلرِّجَالِ»

English Translation:
"The Prophet ﷺ prohibited men from wearing clothes dyed with saffron."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5846); Ṣaḥīḥ Muslim (2101) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission defines the **Aesthetic Boundaries** of the Muslim man. Saffron was a bright, costly dye often associated with feminine adornment or pre-Islamic extravagance. The Imam utilised this to maintain the distinct identity of the believer, emphasising that a man's appearance should be characterised by modesty and simplicity, rather than seeking attention through loud colours.

Hadith 182: The Prohibition of Following the Way of the Arrogant in Walking

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ... خَسَفَ اللَّهُ بِهِ الأَرْضَ»

English Translation:
"While a man was walking in a cloak, admiring himself... Allah caused the earth to swallow him up."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5789); Ṣaḥīḥ Muslim (2088) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam preserves this terrifying warning against Ostentation (Kibriyāʾ). It targets the "body language" of pride. The Imam taught that a believer's physical posture must reflect their internal humility before Allah. Even the way one walks is a reflection of their Iman.

Hadith 183: The Prohibition of Selling Fruit Before it Ripens

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«نَهَى عَنِ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلَاحُهَا»

English Translation:
"The Prophet ﷺ prohibited the sale of fruits until they have clearly begun to ripen."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2183); Ṣaḥīḥ Muslim (1534) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the "Golden Chain," the Imam preserves a vital regulation of Agricultural Law. This prohibition prevents **Gharar** (uncertainty), as selling fruit before it is viable is a gamble on the harvest. In the Hanafi school, this ensures that transactions are based on tangible value, protecting both the farmer and the merchant from financial loss and disputes.

Hadith 184: The Sign of the Hour (Frequent Earthquakes)

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَا تَقُومُ السَّاعَةُ حَتَّى... تَكْثُرَ الزَّلَازِلُ»

English Translation:
“The Hour will not be established until... earthquakes become frequent.”

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1036)

Grade: Ṣaḥīḥ

Comment:
Using the "Golden Chain," the Imam preserves this eschatological warning. Physical instability in the earth is mirrored by spiritual instability in the hearts. For the Imam, such prophecies were a call to constant repentance (Tawbah) and a reminder that the world is temporary, urging the believer to prioritize the eternal security of the afterlife.

Hadith 185: The Virtue of Good Speech

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ»

English Translation:
"A good word is a charity (Ṣadaqah)."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2989); Ṣaḥīḥ Muslim (1009) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission democratizes the concept of **Sadaqah**. Even those without wealth can earn the rewards of the generous through their tongue. The Imam used this to teach that legal knowledge should produce a gentle character, where kind speech becomes a daily act of worship that mends hearts and strengthens society.

Hadith 186: The Excellence of the One Who Forgives

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«مَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا»

English Translation:
“Allah does not increase a servant who forgives except in honour.”

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ Muslim (2588) with different chain.

Grade: Ṣaḥīḥ

Comment:
This Kūfan transmission redefines the concept of "strength" in society. While the ego seeks revenge, the Sunnah teaches that forgiveness (ʿAfw) is the true path to prestige. The Imam taught that a leader or jurist who possesses the power to punish but chooses to forgive attains a Divine rank of dignity that worldly force can never achieve.

Hadith 187: The Prohibition of Passing in Front of One Praying

السند:

أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه

قال رسول الله ﷺ:

«لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ»

English Translation:
"If the one passing in front of a person praying knew the magnitude of his sin, it would be better for him to wait for forty (days/months/years) than to pass."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (510); Ṣaḥīḥ Muslim (507) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission establishes the **Sanctity of the Prayer Space**. When a believer stands in prayer, they are in a private audience with the Creator. In Hanafi Jurisprudence, this Hadith is the basis for the requirement of a Sutrah (barrier) and the prohibition of interrupting the spiritual focus of others, protecting the sanctity of the ritual.

Hadith 188: The Prohibition of Cursing the Dead

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَا تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا»

English Translation:
"Do not abuse the dead, for they have already reached what they have sent forth."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1393) with different chain.

Grade: Ṣaḥīḥ

Comment:
Using the "Golden Chain," the Imam preserves the Ethics of the Afterlife. Once a person has passed, their judgement rests with Allah alone. In Hanafi social conduct, speaking ill of the deceased is prohibited as it causes needless pain to the living and serves no legal or spiritual purpose, ensuring that the sanctity of the individual is respected even beyond the grave.

Hadith 189: The Prohibition of Using the Right Hand for Cleaning (Istinjā)

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ»

English Translation:
"When one of you relieves himself, he should not touch his private parts with his right hand."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (153); Ṣaḥīḥ Muslim (267) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the "Golden Chain," the Imam reinforces the Hanafi Etiquette of Purification (Tahārah). The right hand is reserved for noble acts (eating, greeting, reading), while the left is used for cleaning. This distinction instils a sense of physical and spiritual discipline, ensuring that the believer remains mindful of the dignity of their body even in the most private moments.

Hadith 190: The Prohibition of Fasting on the Two Eids

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
أَنَّ رَسُولَ اللهِ ﷺ:
«نَهَى عَنْ صَوْمِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ الأَضْحَى»

English Translation:
"The Prophet ﷺ prohibited fasting on two days: the day of Fitr and the day of Adha."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1991); Ṣaḥīḥ Muslim (1137) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the "Golden Chain," the Imam preserves the Legality of Joy. In Ḥanafi Jurisprudence, fasting on these days is **Makrūh Taḥrīman** (prohibitively disliked) because they are days of Divine hospitality. The Imam taught that true submission to Allah includes knowing when to feast just as much as knowing when to fast, ensuring that the believer remains balanced in their devotion and does not turn away from the "invitation" of their Lord.

Hadith 191: The Prohibition of Entering the Mosque After Eating Garlic/Onions

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا»

English Translation:
"Whoever has eaten from this plant (garlic or onions) should not come near our mosque."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (853); Ṣaḥīḥ Muslim (561) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain establishes the **Public Etiquette of Worship**. For the Imam, the comfort of fellow worshippers is a priority. This Hadith provides the legal basis for prohibiting anything that causes offensive odours or discomfort in the congregation, ensuring that the Masjid remains a place of serenity and focus.

Hadith 192: The Excellence of the One Who Rescues an Animal

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ»

English Translation:
“In every living creature (with a 'moist liver'), there is a reward for serving it.”

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2363); Ṣaḥīḥ Muslim (2244) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission highlights the Universal Mercy of Islam. Even an act of kindness to an animal—like providing water—is documented as an act of worship. For the Imam, this was a vital lesson in moral responsibility; a believer's mercy must extend to all of creation, reflecting the Prophet's ﷺ role as a "Mercy to the Worlds."

Hadith 193: The Requirement of Financial Sufficiency in Charity

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«إِنَّمَا الصَّدَقَةُ عَنْ ظَهْرِ غِنًى»

English Translation:
"The best charity is that which is given when one has the means (after providing for oneself)."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1426); Ṣaḥīḥ Muslim (1034) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain establishes the **Fiscal Responsibility of the Believer**. In the Hanafi school, charity is not meant to cause the ruin of the donor's family. The Imam used this to teach that a person must first fulfill their legal obligations (Nafaqah) to their dependants before giving voluntary charity, ensuring that generosity is sustainable and just.

Hadith 194: The Prohibition of Forced Marriage

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا الْبِكْرُ حَتَّى تُسْتَأْذَنَ»

English Translation:
"A previously married woman shall not be married until she is consulted, and a virgin shall not be married until her consent is sought."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (5136); Ṣaḥīḥ Muslim (1419) with different chain.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the "Golden Chain," the Imam preserves the **Autonomy of Women in Contract Law**. This Hadith is a primary evidence for the Hanafi position that consent is a prerequisite for a valid marriage. The Imam was a fierce defender of the right of an adult, sane woman to have the final say in her marital affairs, ensuring that no social or familial pressure overrides her legal choice.

Hadith 195: The Prohibition of Talking about Bad Dreams

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«إِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلَا يُحَدِّثْ بِهِ أَحَدًا»

English Translation:
"If one of you sees (in a dream) what he dislikes, let him not mention it to anyone."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (6985); Ṣaḥīḥ Muslim (2261) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Basran chain preserves the **Prophetic Psychology of Fear**. By remaining silent about a disturbing dream, the believer prevents it from taking root in their mind or causing social distress. In Hanafi spirituality, this is a method of seeking refuge in Allah from the whispers of Satan, ensuring that negative spiritual experiences do not derail the believer's state of contentment (Riḍā).

Hadith 196: The Prohibition of Taking the Best Wealth for Zakāh

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«إِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ»

English Translation:
"Avoid taking the best and most precious parts of their wealth (when collecting Zakāh)."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1496); Ṣaḥīḥ Muslim (19) with different chain and variation in wording (part of the longer ḥadīth)

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission defines the **Mercy of the Islamic Tax System**. Zakāh is meant to help the poor, not to ruin the wealthy. In Hanafi Law, the collector must take the "average" quality of assets. This Hadith ensures that the state does not overreach, maintaining a balance between communal duty and the protection of individual private property.

Hadith 197: The Excellence of Prayer in the Mosque of Madinah

السند:
أبو حنيفة عن نافع عن عبد الله بن عمر رضي الله عنهما
قال رسول الله ﷺ:
«صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ»

English Translation:
"One prayer in this mosque of mine (in Madinah) is better than a thousand prayers in any other mosque (except the Sacred Mosque in Makkah)."

Sanad (English):
Prophet Muhammad ﷺ ➔ ʿAbdullāh ibn ʿUmar (ra) → Nāfiʿ → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1190); Ṣaḥīḥ Muslim (1394) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the **Golden Chain**, the Imam preserves the unique prestige of the Prophetic Sanctuary. This Hadith provides the Hanafi legal basis for the extreme merit of travelling for worship to the three sacred mosques. For the Imam, it was a reminder that sacred space and time offer a spiritual leverage that a believer must strive to attain.

Hadith 198: The Blessing of Honesty in Commercial Exchange

السند:
أبو حنيفة عن الهيثم عن الشعبي عن أبي هريرة رضي الله عنه
قال رسول الله ﷺ:
«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا»

English Translation:
"The two parties to a sale have the option (to cancel) as long as they have not separated; if they are truthful and clear, they will be blessed in their sale."

Sanad (English):
Prophet Muhammad ﷺ ➔ Abū Hurayrah (ra) → al-Shaʿbī → al-Haytham → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (2079); Ṣaḥīḥ Muslim (1532) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
Through the Kūfan authority al-Shaʿbī, the Imam links **Barakah (Blessing)** to honesty. Hiding a defect (Kitmān) removes the blessing. For the Imam, a "successful" business deal was not measured by profit alone, but by the transparency of the merchant, ensuring that the transaction remains an act of worship.

Other schools (like the Shafi'is) say "separation" means **physical distance** (one person leaves the room).

Imam Abū Ḥanīfah taught that "separation" refers to **verbal separation** (the ending of the conversation or the final "Yes" and "No"). Once both parties agree (Ijab and Qabul), the deal is final **before** they even leave the room.

Hadith 199: The Excellence of Cancelling a Sale for the Regretful (Iqālah)

السند:
أبو حنيفة عن قتادة عن أنس بن مالك رضي الله عنه
قال رسول الله ﷺ:
«مَنْ أَقَالَ نَادِمًا بَيْعَتَهُ، أَقَالَ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ»

English Translation:
"Whoever **cancels** a sale for a person who regrets it, Allah will **cancel** his stumbling on the Day of Resurrection."

Sanad (English):
Prophet Muhammad ﷺ ➔ Anas ibn Mālik (ra) → Qatādah → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Sunan Abī Dāwūd (3460); Sunan Ibn Mājah (2199)

Grade: Ṣaḥīḥ

Verification: Classified as **Ṣaḥīḥ** by **Hāfiẓ Ibn Ḥajar** in Talkhīṣ al-Ḥabīr.

Comment:
This Basran chain establishes the **Principle of Merciful Trade** (Iqālah). If a buyer regrets a purchase, the seller is encouraged to take it back. While not legally mandatory, the Imam taught that mercy in business is a means of securing Divine forgiveness for one's own sins.

Hadith 200: The Prohibition of Wailing and Excessive Mourning (Niyāḥah)

السند:
أبو حنيفة عن حماد عن إبراهيم عن علقمة عن عبد الله بن مسعود رضي الله عنه
قال رسول الله ﷺ:
«لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ»

English Translation:
"He is not one of us who strikes his cheeks, rends his garments, or cries out with the cries of the Ignorance (Jāhiliyyah)."

Sanad (English):
Prophet Muhammad ﷺ → ʿAbdullāh ibn Masʿūd (ra) → ʿAlqamah → Ibrāhīm al-Nakhaʿī → Ḥammād → Imam Abū Ḥanīfah (rh)

Reference: Musnad Abī Ḥanīfah

Also reported in: Ṣaḥīḥ al-Bukhārī (1294); Ṣaḥīḥ Muslim (103) with different chains.

Grade: Ṣaḥīḥ (Muttafaqun ʿalayh)

Comment:
This Kūfan transmission defines the **Etiquette of Grief** in Islam. While silent weeping is permitted, loud wailing and self-harm are strictly prohibited. In Hanafi Jurisprudence, this Hadith serves as the basis for maintaining dignity during loss, ensuring that the believer's reaction to death remains an act of submission (Ṣabr) rather than a revolt against Divine Decree.

Extended Commentary:
This narration, transmitted through the Kūfan juristic chain (Ibn Masʿūd → ʿAlqamah → Ibrāhīm → Ḥammād → Abū Ḥanīfah), establishes the Islamic

framework for responding to grief, loss, and emotional distress. The Prophet ﷺ does not prohibit sadness itself, but rather condemns specific outward expressions—striking the face, tearing garments, and invoking the cries of Jāhiliyyah—which reflect a loss of composure and a rejection of Divine decree.

In the Hanafi school, this Hadith forms a foundational distinction between **permissible grief** and **prohibited mourning practices**. Natural sorrow, weeping, and emotional pain are not only allowed but recognised as part of human nature—the Prophet ﷺ himself wept at the death of his loved ones. However, grief must remain within the bounds of dignity (waqār) and submission (taslīm), without descending into actions that resemble protest against Allah's will.

The severity of the phrase "ليس منا" ("he is not from us") indicates that such behaviour is not a minor lapse in etiquette, but a serious deviation from the Prophetic model. The prohibited actions listed in the Hadith share a common feature: they are **manifestations of** اعتراض **(objection)** to Divine decree, echoing the pre-Islamic culture where mourning was expressed through chaos, self-harm, and exaggerated lamentation.

Thus, this Hadith is deeply rooted in the doctrine of **al-Qaḍāʾ waʾl-Qadar (Divine Decree)**. In the Hanafi–Maturidi tradition, belief in Qadar requires not only intellectual affirmation, but emotional acceptance. The believer recognises that every event—whether pleasing or painful—occurs by the wisdom and will of Allah. Excessive mourning, therefore, is not merely a social violation, but a theological inconsistency, where the outward reaction contradicts the inward claim of faith.

At the same time, the Hanafi tradition maintains a careful balance. The prohibition here is not directed at grief itself, but at its **distortion into rebellion or loss of restraint**. This reflects a broader legal and spiritual principle: Islam does not suppress human emotion, but disciplines it. The believer is permitted to feel pain, but is guided in how to express it—

transforming grief into patience (ṣabr) and remembrance (dhikr), rather than despair.

Imam Abū Ḥanīfah and his students utilised such narrations to preserve the dignity of the individual even in moments of vulnerability. Mourning is not a private emotional act alone; it is a **public expression of one's relationship with Allah**. For this reason, maintaining composure during loss becomes a form of worship, reflecting trust (tawakkul) and acceptance of Divine wisdom.

In this way, the Hadith establishes a complete framework:

- **Grief is natural and permitted (human reality).**
- **Excessive or rebellious expressions are prohibited (legal boundary).**
- **Patience and acceptance are required (spiritual ideal).**

Thus, the believer's response to death is not one of suppression, nor of chaos, but of **disciplined surrender**—where the heart feels the loss, the tongue remembers Allah, and the body remains within the bounds of dignity.